Catechetical QUESTIONS,

VERY

Neceſſary for the underſtanding of the PRINCIPLES of RELIGION.

CONFORMED

To the DOCTRINE of the CHURCH of *ENGLAND.*

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To my Native Country-men and Antient Neighbours, the Parishioners of *Thurcaston*, in the County of *Leicester*.

Dearly Beloved,

These Catechetical *Questions were at first intended only for the private instruction of mine own Children, and since they are come to be*

made Publick, I cannot wiſh the uſe of them, more or ſooner, to any others, than to your ſelves: And indeed ye have the greateſt right to them: For if our Country, or our Friends can challenge any ſhare in us, then it is but fit, that ye (among whom I drew my firſt breath) ſhould have the benefit of my Labours; and my daily Prayer to God is, that they may prove ſerviceable to you, and all Chriſts Church. I have aimed at no higher but to be an Inſtructor of Babes, to inform the Ignorant, that the Catechumeni, the Competentes, the

the Neophytes and ſuch as are unskilful in the Word may come to know and believe thoſe things that are neceſſary for their Souls health. And ſo I have not only fitted the Subject of my Diſcourſe to the Perſons for whom the Buſineſs is deſigned, but I have alſo uſed ſuch a Stile as will be both anſwerable to the Argument, and ſuitable to mine own way of expreſſion; which I have always Studiouſly affected in imitation of him who was the glory of that place, a man famous in his Generation (and that was indeed

a Burning and a Shining Light, yet memorable for his Plainess) Father Hugh Latimer *Bishop and Martyr, whose immediate Successor I conceive my self to be (in School-education and Holy Orders) among the Natives of* Thurcaston.

I know there have been (since him) my Seniors in the Parish (as my honored Friends Mr. Anthony Huxeley *of* Cropston, *and Mr.* Samuel Marshall *of* Ansty) *but in* Thurcaston *I have not found any man made a Priest (who was born there) between the Martyr and my self.*

And

And this hath been the ground in me of a conſtant inclination and ambition to be his Diſciple.

I thought once I ſhould have ſucceeded him in his Martyrdom alſo, when I was brought by a Party of Armed Men, with much Fury and Violence, out of my Houſe at Dingley *in* Northamptonſhire *to be Hanged at mine own door, upon ſeveral accuſations of Malignancy, and eſpecially becauſe they were informed that I uſually then Prayed for the Kings Majeſty, the Queen, the Prince*

and

and the Royal Progeny in a ſilent pauſe (as I came to the Prayers for them in any part of the Liturgy, as I officiated in the open Church) which was forbidden to be done publickly and audibly upon pain of death. But though I ſuffered Sequeſtration and the ſpoyling of my goods there, for my Zeal to the Church and Loyalty to the King, yet I had not the honor (like him) to reſiſt unto blood.

And ſince I have not attained to the full height of his ſufferings, I have often wiſhed that I could have acted ſo high, as by like

motions to have walked in his ſteps, and to have followed his great example in the exerciſe of all the Theological and Moral Virtues, and of all the Gifts and Fruits of the Holy Ghoſt, and in the practice of all good works and of the Offices of Chriſtian Juſtice, which I have heard to be very conſpicuous in him. But in theſe he was as far beyond what I can reach, as he was before me in time and, above me in Dignity in the Chuch, and in his Eminency in the World.

There-

There is nothing then wherein I may more neerly and lively repreſent him, or which in it ſelf may be more conducible to my purpoſe, than with much plainneſs of ſpeech to deliver (to them that will vouchſafe to look ſo low) theſe my poor and true endeavours in my ſervice of the Church.

And if this their ſlenderneſs be no hindrance to them in their entertainment among the gentle and Courteous Readers, but that they (mean and plain as they are) prove uſeful and acceptable to Gods People, it is enough

enough in it ſelf, and there is no more in the deſires of,

Dear Countrymen,

Your moſt devoted Servant,

Simon Lowth.

In

In the Name of the Father, and of the Son, and of the Holy Ghoſt.

Amen.

Search

Search the Scriptures, &c. St. John 5. 39.

Give attendance to Reading, to Exhortation and to Doctrine, 1 Tim. 4. 13.

And continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them: And that from a Child thou haſt known the Holy Scriptures which are able to make thee wiſe unto

to

to Salvation through Faith that is in Jeſus Chriſt.

All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, That the Man of God may be perfect, throughly furniſhed with all good works.

But whereas thoſe things that have been taught us by the Holy Prophets and Apoſtles of our Lord and Saviour Jeſus Chriſt; and which are moſt ſurely believed among us, are many in number, and of divers conſiderations, and are not ſo exactly delivered

in

in order, as that they can either all at once be comprehended in our minds, or being comprehended, can be ſo kept in memory, that the explication of them may be obvious and ready at hand upon all occaſion of teaching; Therefore our Antient Fathers have very wiſely digeſted the whole ſubſtance and form of all the ſaving Doctrine into theſe four heads, Viz.

1. *The Apoſtles Creed.*
2. *The Decalogue or Ten Commmandments.*
3. *The Lords Prayer.*
4. *The Sacraments.*

For

For that all things which are to be held as Points of Chiſtian Faith (whether they belong to the knowledge of God and the Creation and Preſervation of the World, and Redemption of Mankind; or whether they appertain to the Rewards laid up for the Righteous, and to the Puniſhment of evil doers) are contained in the Doctrine of the Creed.

Thoſe things that are referred to the Law (whoſe End is Charity) are ſet down in the Decalogue.

Whatſoever can be hoped for, wiſhed or deſired in order

der to Salvation, is comprehended in the Lords Prayer.

And laſtly, all that God hath appointed as means and inſtruments for the obtaining of Grace, are compriſed in the name of Sacraments.

Whereupon it followeth, that when as theſe four (as it were Heads or Common places of the Holy Scriptures are well explained, there can almoſt nothing be wanting for the underſtanding of thoſe things which a Chriſtian man ought to know and believe to his ſouls health.

And

And we may plainly perceive out of the ſixth Chapter of the Epiſtle of St. Paul *to the* Hebrews *(verſe* 1, 2.*) that ſuch as theſe were the firſt grounds of Chriſtian Inſtitution or Catechiſm in the Primitive Church, and that there was ever a neceſſary inſtruction and belief of certain points had by word of mouth and Tradition before men came to the Scriptures, which could not treat of things ſo particularly in any one place as was requiſite for the teaching of all neceſſary grounds. And the points inſtanced in, there,*

are, The foundation of Repentance from dead works (this was the Doctrine of Penance before Baptism) and of Faith towards God (which was the twelve Articles contained in the Apostles Creed) The Doctrine of Baptismes (that is the manner and necessity of Baptism.) Imposition of hands after Baptism, called Confirmation. The Articles of the Resurrection, Judgment, and such like, without which things first laid, if one should be sent to pick his Faith out of the Scriptures, he must Read much to do it, and perhaps

haps he would be (at last) very far to ſeek.

So then the Church Catechiſm is to be taken of us as the ſum of Chriſtian Religion (gathered ready to our hands out of the Holy Scriptures by the Church) that contains all things neceſſary for us to know, and conſiſts of Propoſitions in number but few, yet in ſubſtance, of ſuch moment, that they are ſufficient to make a man wiſe unto Salvation; in which, howſoever Learned Men may go beyond common Chriſtians and exceed one another by many degrees, yet if we reſpect

reſpect the Radical Truths, that are the neceſſary and common inſtruction of all the Children of the Church) there is not an Unity only, but ſuch a kind of equality alſo brought in among all ſorts of Chriſtians, as was heretofore among the Iſraelites *in their collection of* Manna, *where he that gathered much, had nothing over, aud he that gatbered little had no lack,* Exodus 16. 51. 18. 2 Cor. 18.

Now the Catechiſm begins with our Matriculation (our initiation or entrance) into the Church, when

we

we give up our Name to Christ and take a new Name from Him: So the first Question that is used, is;

What is your Name?

Catechetical QUESTIONS:

CONFORMED To the DOCTRINE of the CHURCH of *ENGLAND.*

Of Names.

Q. *WHat is your Name?*

A. N. or M.

Q. *What is the uſe of Names?*

A. To diſtinguiſh or note the difference between one thing and another.

Q. *By how many Names are you uſually called?*

A. By my Chriſtian-name and my Sir-name.

Q. *Why is it called your Chriſtian-name?*

A. Chriſtian is of Chriſt, becauſe it ſheweth my entrance into Chriſt, which giveth me my Being in Grace.

Q. *Why is the other called your Sir-name?*

A. Sir-name is of *Sire*, a Father, becauſe it ſignifieth my deſcent and ſucceſſion from my Father, which under God gave me my Being in Nature.

Q. *Whenas Nature is before Grace, and we have our Sir-names from our Fathers, before we have our Chriſtian-names from Chriſt, why then is the Chriſtian-name ſet before the Sir-name?*

A. To ſhew the dignity and excellency of the ſtate of Grace, above the condition of Nature.

Q *Why doth the Catechiſm begin with asking of your Name?*

A. Becauſe my Chriſtian-name ſheweth the difference between me and an Infidel, and is the remembrance of my initiation or entrance into the Church, and it is the badge of my Chriſtian profeſſion, by which it is fit that I ſhew unto the Catechiſt who I am, and that I am a member of the Church, before he deal with me in the nſtruction of Religion.

Q.

Q. *Who gave you your Name?*

A. My Godfathers and my Godmothers.

Q. *Why are they called Godfathers and Godmothers?*

A. Becauſe they preſent me to God in Baptiſm, which is the Sacrament of Regeneration whereby I was born again unto God.

Q. *What is the ſpecial uſe of Godfathers and Godmothers in Baptiſm?*

A. Godfathers and Godmothers in Baptiſm;

1. Are Witneſſes of that which is done.

2. They are Sureties for performance of that which is to be done.

Q. *Of what did they bear witneſs that is done?*

A. They did bear witneſs firſt, and eſpecially, that I was born within the Church, of believing Parents, that are *Chriſts* and *Abrahams* ſeed according to promiſe (*Gal.* 2. 29.) and ſo partakers of the Covenant that God made with *Abraham*, to be a God unto him and to his ſeed. (*Gen.* 17. 7.) Not to that only which is of the Law, but to that alſo which is of the Faith of *Abraham* who is the Father of us all. (*Rom.* 4. 15.) And therefore that I had a right to be admitted to the Sacrament of Baptiſm.

Q. But is not the Parents affirming of the ſame, and their profeſſion of their Faith a better evidence of this, than the witneſs of Godfathers and Godmothers?

A. I anſwer, That Children are brought to Baptiſm, not as the children of this or that particular man, but as children of the Church, that is, as the children of Chriſtian men or Believers. And to prove this, the teſtimony of three or four Chriſtian men of known Faith and Credit (when in the mouth of ſo many Witneſſes every word is eſtabliſhed) is better evidence than the bare report or profeſſion of the Parents, (being intereſſed in that report, as parties) eſpecially there being many men that are not able to give an explicit account of their Faith, though (nevertheleſs) they be true members of the Church, and believe rightly thoſe things that are neceſſary to Salvation.

Q. Of what elſe are your Godfathers and Godmothers Witneſſes?

A. They are Witneſſes alſo of the publick act of the Prieſt, and of my being received into the Church.

Q. But may not the whole Congregation be witneſs of this alſo?

A. They may. Yet they that are called on

on purpoſe, and are paritcularly concerned in it, would likely be ſurer and properer Witneſſes, if there ſhould be any queſtion of it.

Q. *Of what are Godfathers and Godmothers Sureties?*

A. They are Sureties, but as my Proxies: for I did engage by them as Sureties, for my doing of thoſe duties which I am bound to perform.

Q. *But why are not the Parents rather to give in this Security, than the Godfathers and Godmothers?*

A. The Parents are not enjoyned by the Church at Baptiſm to look to their childrens education, becauſe they are bound to do the ſame otherwiſe, namely by the Law of God and Nature.

Q. *If the Parents are bound to do it, what need the Godfathers and Godmothers be Sureties for it?*

A. Yes, there is need of them for the greater Security; As in a Bond at the Common Law, the Principal is bound in duty to pay the debt, yet the Sureties are brought in to engage themſelves for the ſame, by contract and promiſe to ſecure the payment, in caſe the Principal ſhould be negligent of his duty, or be hindred by ſome

caſualty or be prevented by death.

Q. *When did your Godfathers and Godmothers give you your Name?*

A. In Baptiſm.

Q. *What is Baptiſm?*

A. Baptiſm is the Sacrament of Regeneration, wherein I was made the member of Chriſt, the child of God, and an inheritor of the Kingdom of Heaven.

Q. *Were you not the child of God, the member of Chriſt, and an inheritor of the Kingdom of Heaven before Baptiſm?*

A. No. I being by nature born in ſin, and the child of wrath, was thereby made the child of Grace.

Q. *Are all they that are Baptiſed partakers of Grace, and ſo in the ſtate of Salvation?*

A. Yes. This is plain, becauſe they are thereby made the members of Chriſt, the children of God, and the inheritors of the Kingdom of Heaven: and ſo there is no condemnation to them are thus in Chriſt Jeſus, ſo long as they walk not after the fleſh, but after the ſpirit; that is, till they commit ſome actual ſin.

Q. *Did you undertake nothing when you had this grace beſtowed upon you in Baptiſm?*

A. Yes.

A. Yes. For Baptiſm is the anſwer of a good conſcience towards God, (1 S. *Pet.* 3. 21.) It is a mutual Stipulation wherein there muſt be a promiſe made on both ſides.

Q. *What did you then promiſe to God?*

A. I promiſed and vowed three things. 1. That I ſhould forſake the Devil and all his works, the pomps and vanities of the wicked world, and all the ſinful luſts of the fleſh. 2. That I ſhould believe all the Articles of the Chriſtian Faith. 3. That I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Q. *Did you make this promiſe then?*

A. Yes.

Q. *How could that be poſſible, when as you knew not any thing that was then done?*

A. I promiſed and vowed this by my Godfathers and Godmothers.

Q. *Was it* your *promiſe then that* they *made at your Baptiſm?*

A. Yes.

Q. *How cometh this to paſs?*

A. Becauſe they promiſed and vowed for me, in my name, and therefore I muſt be ſuppoſed to have made that promiſe and vow my ſelf, though not with my own

mouth, yet with the mouth of my Proxies and Sureties, who did not then ſo much engage themſelves that I ſhould hereafter do it, as ſpeak in my ſtead by way of ſubſtitution, repreſenting my voice, and taking upon them an Obligation for me, whom they then perſonated and acted.

Q. *Do you think then that you are bound to do and to believe as they have promiſed for you?*

A. Yes verily, or elſe I muſt ſolemnly diſclaim and renounce, and really and effectually forfeit all my part in the grace of God, and the benefit of Baptiſm.

Q. *Will you therefore take that charge upon your ſelf?*

A. Yes: I will: and I do freely acknowledge the engagement to be mine, *ſince* which my Godfathers and Godmothers undertook for me at Baptiſm.

Q. *Do you think that you received any great benefit at Gods hand then in Baptiſm?*

A. Yes; and hereupon I bow my knees unto God, and heartily thank our Heavenly Father, as for all outward and temporal things (becauſe in him I live and move and have my natural being) ſo much more for that he hath called me to this ſtate of Salvation, and hath made me the

member

member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Q. *What moved God to be so good and gracious to you?*

A. No worth, nor merit, nor desert in me, but only his own love and mercy towards me, in, by, and through Jesus Christ our Saviour.

Q. *Do you think that you are able to perform this vow and promise that you have undertaken?*

A. Not that I am sufficient of my self to think any thing of my self; but my sufficiency is of God (2 *Cor.* 3. 5.) And it is he that worketh in me to will and to do, (*Phil.* 2. 17.) and so his grace is sufficient for me, and by his help I can and will do all things through Christ that strengthneth me, *Phil* 4. 13.

Q. *How will you attain Gods help, and find grace in time of need?*

A. I will pray (without ceasing) unto God to give me his grace (his preventing, and his following, or co-operating grace) that I may not only begin, but also grow in grace and continue in the same unto my lives end.

Q. *What if a man do not perform these conditions?*

A. Then his ſtate will be worſe than theirs that are not Baptiſed; becauſe he hath not only diſobeyed Gods Commandments, and done thoſe things that in themſelves are evil and unjuſt, but alſo he hath broken his Oath, Promiſe and Covenant with God, therefore his condemnation ſhall be the greater.

Q. *But is not ſin to be forgiven that is committed after Baptiſm?*

A. Yes. If a man can repent, God will forgive any ſin at any time, yet a man is not ſo renewed by penance afterwards, as he was at Baptiſm: For Baptiſm taketh away ſin (whether it be Original as in children, or both Original and Actual, as in men of age that are Baptiſed) according to both the guilt and the puniſhment (except only Concupiſcence, or natural corruption which is the puniſhment of Original ſin) But repentance after Baptiſm, taketh away indeed the guilt of ſin, and ſo the final condemnation, yet not always the temporal puniſhment, which ſometimes muſt be ſuffered as Gods correction, ſometimes may beprevented or mittigated by Praying, Faſting, Alms and *Corporal afflictions.*

Q. *How ſhall a man do to perform the firſt part of his Promiſe, which is, to forſake the*

nities.

the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.

A. That is done at firſt in the very act of abhorring, abjuring, renouncing and forſaking the Devil, the World and the Fleſh, and reſolving then againſt them in Baptiſm. But the performance is afterward compleated and perfected by keeping the other two parts of a mans promiſe, in the continued acts of Faith and Obedience. And this I conceive to be the reaſon, why the Church in her Catechiſm repeateth nothing of this part of our promiſe, after the mention of it in Baptiſm, but only tells us of the act of renouncing, and preſumeth that it is not, or (if men do their duty) need not be reiterated but by the performance of the other two, which being carefully obſerved, ſin cannot reign in our mortal bodies, that we ſhould obey it in the luſts thereof, or follow it and be led by it.

OF THE

CREED.

Q. *WHat do you mean by the Articles of the Chriſtian Faith?*

A. I mean the Apoſtles Creed.

Q. *Why are they called Articles?*

A. Articulus, is the diminutive of *Artus*, and it ſignifieth a little Joynt, Lim or Member: and therefore they are called Articles, becauſe they are the Joynts and Members of our Faith, containing all the particulars thereof that are neceſſary to Salvation: For as the Members of the Body are diſtinguiſhed by Joynts, ſo in the Confeſſion of Faith, whatſoever is to be believed diſtinctly and ſeverally by it ſelf, in difference to another point, is rightly and fitly called an Article.

Q. *What is Faith?*

A. Faith is a gift of God, and a light whereby

whereby man being illuminated doth conceive, firmly aſſent, and cleave unto thoſe things which the conſent and authority of the holy Church proveth to be revealed and delivered to us by God, in holy Scripture.

Faith reſpecteth not the order of Nature, nor truſteth the experience of ſenſes, nor relyeth upon ſtrength of reaſon, but upon the power and authority of God, who can neither deceive nor ever be deceived.

Q. *Why is it called the Apoſtles Creed?*

A. To diſtinguiſh it from the other two Creeds uſed in the Church Liturgie, *viz.* St. *Athanaſius* his Creed, and the *Nicene* Creed; as alſo from all other Confeſſions of Faith, as that of *Calcedon*, &c.

Q. *Were the Apoſtles then the Compoſers of this Creed, as St.* Athanaſius *was of his, and the* Nicene *Fathers were of theirs? Or was it gathered out of their Writings only, as agreeable to their Doctrine?*

A. The Apoſtles themſelves were the Compoſers of it.

Q. *At what time did the Apoſtles compoſe their Creed?*

A. When they were all together at *Jeruſalem*, filled with the Holy Ghoſt before they diſperſed themſelves abroad to preach the

the Goſpel to ſeveral Nations, then they agreed upon this, as the common Subject and Rule of all their Preaching, that there might be no difference in their Doctrines after their departures one from another. *Anno Domini Chriſti* 44. *Anno Imperatoris* Claudij 2. *July* 15.

Q. *Was it compoſed by them all together, and delivered as the common reſult of their joynt determination, like the Decrees of a General Council? or did every ſeveral Apoſtle deliver his own particular Dictate in it, and ſo every one give in his Article?*

A. It is an antient and received Tradition, that every one of the Apoſtles compoſed his ſeveral Article, and therefore they are twelve Articles according to the number of the twelve Apoſtles.

Q. *Can you tell me which Article was made by each particular Apoſtle?*

A. Yes. (according to the Tradition) St. *Peter* gave in the firſt; *I believe in God the Father Almighty maker of Heaven and Earth.*

St. *Andrew* the ſecond; *And in Jeſus Chriſt, his only Son, our Lord.*

St. *John* the Evangeliſt the third; *Which was conceived by the Holy Ghoſt, born of the Virgin* Mary.

St.

St. *James* the Son of *Zebedee* the fourth; *Suffered under* Pontius Pilate, *was Crucified Dead and Buried.*

St. *Thomas* the fifth; *He deſcended into Hell, the third day he roſe again from the Dead.*

St. *James* the Son of *Alpheus* the ſixth; *He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.*

St. *Philip* the ſeventh; *From thence ſhall he come to judge the quick and the dead.*

St. *Bartholomew* the eighth; *I believe in the Holy Ghoſt.*

St. *Matthew* the ninth; *The Holy Catholick Church, the Communion of Saints.*

St. *Simon* the tenth; *The Remiſſion of Sins.*

St. *Judas Thaddeus* the eleventh; *The Reſurrection of the Body.*

St. *Matthias* the twelfth; *The life everlaſting.*

Q. *Is there any probability of truth in this Tradition?*

A. There is firſt, the like probability that is in other Eccleſiaſtical Traditions, in that it hath been delivered to us by Godly men, who of their piety were not willing, and in policy could have no reaſon to deceive us with a falſe ſtory.

Then

Then again, this is plainly intimated in that Greek word Σύμβολον, and from thence the Latin word *Symbolum*, which ſignifieth a Shot, a Collation or Contribution, and implyeth that every particular Apoſtle conferred his ſeveral Article to the whole Sum and Reckoning of the Creed.

Q. *But hath not the Word divers other ſignifications?*

A. Yes. And very fitly anſwering to the Creed. As when it is called an *Agreement*, it ſignifieth that it was conſented to by all. Sometimes it is a *watch word*, a ſignal or mark of diſtinction, by which a man may know his fellow-ſouldier from his enemy. And ſo it is the badge of our Profeſſion, by which you may know the difference between a Chriſtian and an Infidel; as a Souldier is known in the field, as well by the Word, as by his Coat and his Colors. Yet the firſt ſenſe (as it is a Contribution or Share or Shot) is as proper as any, and ſeemeth moſt to be warranted by the Derivation and Etymologie of the word ἀπὸ τῦ συμβάλλειν *à conjiciendo*, from caſting together, or adding one thing to another.

Q. *Why is it called Creed?*

A. Creed is of the firſt word in Latin, *Credo* to believe. So that to ſay our *Creed*,

is

is to ſay our *Belief*, that is, that which is to be believed.

Q. *Is it ſufficient for a Chriſtian man to believe thoſe things only that are contained in the Apoſtles Creed?*

A. Thoſe things eſpecially are the firſt and immediate object of our Faith, and are to be believed in expreſs terms. But alſo (with thoſe) we muſt believe the Canonical Scriptures (out of which they may be proved) and the expoſitions and right conſequences drawn by the Church from them both, and alſo the other Orthodox and Catholick Confeſſions of Faith, as the Creeds of St. *Athanaſius*, *Nice* and *Chalcedon*; And alſo thoſe Traditions which we have received by faithfnl hands from the Apoſtles.

As that theſe and none other are Canonical Scriptures.

That the *Jews* Sabbath (which was on the laſt day of the week, to wit, on Saturday) is changed into our Lords-day or Sunday.

That the power of Governing the Church, and Impoſition of hands belongs to the Biſhops, and ſuch like, that are agreeable to the Articles of our Creed.

Q. *But is not this to make new Articles of Faith?* *A.* No.

No. These are but explanations of, and deductions from the Apostles Creed. As the *Nicene*, *Athanasian* and *Chalcedon* Creeds are not new ones, or other Creeds, but the expositions of the old one.

And concerning those aforenamed Traditions;

1. When I know this Creed is agreable to, and to be proved by the Canonical Scriptures, then I must believe that to be the Scripture, which the Church by Tradition commendeth unto us for the same.

2. Again, When I believe there is a God, and that he is to be worshipped, and so that some time is to be set a part for his service; then I am easily induced to believe, that This day (that is, the Lords-day) is the fittest standing time, which was first begun by our Saviours Resurrection, and seconded by his appearing to his Disciples, confirmed by the coming of the Holy Ghost, and by the meetings of the Apostles, and continued unto our time by the practice of the whole Church.

3. Lastly, When as I believe the Holy Catholick Church to be a Communion of Saints, a company of faithful people, then it easily followeth, in my perswasion, That our Saviour Christ (who is the God of

of order) left not this Society in confuſion for every man to do and teach when and what he liſteth: as though all Chriſtians upon their Baptiſm, had preſently power given them to Govern, Teach and Ordain in the Church, as they ſhould ſee occaſion: But that our Saviour left this power to his Apoſtles, and they left their Authority (to ſet things in order that ſhould be wanting in the Church upon emergent occaſions, and to Ordain Prieſts in every City) not to all Chriſtians, nay nor to all Prieſts, but to ſome particular men; as to St. *Timothy* at *Epheſus*, and to St. *Titus* in *Creet*, &c. And therefore they only (that is, the Biſhops) are to be acknowledged to have this Authority of Juriſdiction and Ordination, who can derive it from the Apoſtles, and prove themſelves in theſe very things to be the Apoſtles Succeſſors.

Q. *What do you chiefly learn out of the Articles of the Chriſtian Faith?*

1. I learn to believe in God the Father, who hath made me and all the world.

2. In God the Son, who hath redeemed me and all mankind.

3. In God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

Q. *What? Do you believe there be three Gods?*

A. No:

A. No: There be three Perſons, and but one God: The Father, the Son and the Holy-ghoſt, are onely one Con-ſubſtantial, Co-eternal, and Co-equal Eſſence, but three perſons.

Q. What do you mean by a Perſon?

A. A Perſon is one who hath his own ſubſiſtence (which no other beſides hath) proper to himſelf.

Q. How is it poſſible that there ſhould be three Perſons in one Eſſence?

A. With men it is impoſſible, but not with God. Indeed this is ſuch an high and and dreadful Myſtery, that it is not ſafe to ſay any more of it, but that I do believe it, that there is three in one. The Father is made of none (as it is in St. *Athanaſius* his Creed) The Son is of the Father alone, and the Holy-ghoſt is of both. And by theſe ſeveral properties they are really diſtinguiſhed each from other. For the ſubſtance of God with this property [to be of none] maketh the Perſon of the Father. The very ſelf-ſame ſubſtance with this property [to be of the father] maketh the Perſon of the Son. The ſame ſubſtance having added to it the property [of proceeding from the other two] maketh the perſon of the Holy Ghoſt. So that in every Perſon there is im-

implyed both the Subſtance of God, which is one, and alſo that property which cauſeth the ſame Perſon really and truly to differ from the other two. This is the truth. But how cometh it to paſs, I cannot ſay, you need not, nay you muſt not ſearch, only believe.

Q. *Out of what words in the Creed do you learn to believe in God the Father who hath made you and all the world?*

A. Out of the words of the firſt Article, *I believe in God the Father Almighty, maker of Heaven and Earth.*

Q. *What do you obſerve in this Article?*

A. 1. That there is a God.

2. That there is but one God.

3. That there are divers Perſons in the Godhead implyed in Father.

4. That God expreſſeth himſelf to us; 1. By the Unity of his Eſſence, God. 2. By Trinity of Perſons, Father. 3. By his Attributes, as Almightineſs, Infiniteneſs, *&c.* 4. By his Works, (expreſly) of Creation, and (conſequently) of Preſervation of Heaven and Earth, and all things that are therein viſible and inviſible.

Q. *Do you not believe that the Son and the Holy Ghoſt is alſo Almighty and Maker of Heaven and Earth?*

A. Yes

A. Yes. For as we ſay the Father is God, the Son is God, and the Holy Ghoſt is God, and yet they are not three Gods, but one God: So we ſay, the Father is Almighty, the Son is Almghty, and the Holy Ghoſt is Almighty, and yet there are not three Almighties, but one Almighty: And ſo we ſay, the Father is the Maker of Heaven and Earth, and the Son is Maker of Heaven and Earth, and the Holy Ghoſt is Maker of Heaven and Earth, and yet they are not three Makers, but one Maker of Heaven and Earth. For although by a peculiar manner of ſpeaking according to our capacity, in reſpect of the Perſons; we call the Father Almighty, Maker of Heaven and Earth, becauſe he is the firſt of the Perſons in the Godhead: And we attribute Wiſdom to the Son, becauſe he is the eternal Word of the Father: And Goodneſs to the Holy Ghoſt, becauſe he is the Love of them both: Yet indeed, theſe, and all other outward Actions and Attributes of God, are common to all the Perſons of the Godhead.

Q. *In what Articles do you learn to beleive in God the Son, who hath Redeemed you and all Mankind?*

A. In the 2, 3, 4, 5, 6, 7, Articles.

Q. *What*

Q. *What is the reaſon that the work of Mans Redemption, done by the ſecond Perſon in the Trinity, is more largly and in more Articles ſet down, than the work of the Worlds Creation?*

A. 1. Becauſe it coſt more to Redeem the Soul, than to make the World. The work of Redemption is greater than the work of Creation, and conſiſteth of more circumſtances. 2. To teach us, that as we ought to reſpect other Doctrine, ſo this in a more ſpecial manner, as that we determin to know and rejoyce in nothing, more than in Jeſus Chriſt and him Crucified.

Q. *Could not God have Redeemed Mankind by a word, as eaſily as have made the World?*

A. Yes. For with God all things are and ever were poſſible. God had other means in his power to ſave us, than by the death of his Son; but a better and more convenient way to demonſtrate his Love and Mercy towards us, and to manifeſt his Wiſdom, Power and Juſtice againſt Sin, Death, and Satan, He had not; for God choſe the beſt. When He firſt decreed this way to ſave Man, it was in His Power to have appointed another way, if it had pleaſed Him: So that God was not tyed to determin

termin this way upon any neceſſity, as if the choice of other means failed Him: But this, in the Wiſdom of God common to all the three Perſons in the Holy Trinity, was allowed as the moſt honorable and acceptable way to God, and the moſt favourable and comfortable way to Man.

Q. *Did Chriſt Redeem none but Mankind?*

A. No. God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into chains of darkneſs, to be reſerved unto Judgment, 2 St. *Pet.* 2. 4. St. *Jude* 6.

Q. *Did Chriſt Redeem all Mankind?*

A. Yes. The words of the Church-Catechiſm are expreſs and plain [----- *who Redeemed me and all Mankind*] And ſo it is written, that He dyed for all, 1 Cor. 5. 14, 15. and that He is the Saviour of *all men.* 1 *Tim.* 4. 10. As by the offence of one, judgment came upon all men to condemnation, ſo by the Righteouſneſs of *one*, the free gift came came upon *all men* to juſtification of life, *Rom.* 5. 18.

Q. *Is the price of Chriſts Death ſufficient for the Redeeming of all Mankind?*

A. Yes doubtleſs: For *He gave himſelf a Ranſom for all* (1 Tim. 2. 6.) *by which*

He

He is able to ſave them to the uttermoſt, that come unto God by Him. (Heb. 7. 25.) For, *He is the Lamb of God that taketh away the ſins of the world,* St. John 1. 29.

Q. *But was it Chriſts intention and purpoſe that all Mankind ſhould be Redeemed and Saved by His death?*

A. Yes ſurely; For *He will have all men to be ſaved,* 1 Tim. 2. 4. that is, *He is not willing that any ſhould periſh,* 2 St. Pet. 3. 9.

Q. *But why then are not all men effectually Redeemed; but many become the ſons of Perdition?*

A. Becauſe when as He hath given the ſufficient price of their Redemption; yet they (like the Servant that would not go out free, *Exod.* 21. 6.) chuſe ſtill to continue the ſervants of ſin. When *He gathereth them* (*as a hen gathereth her chickens under her wings*) *they will not,* St. Mat. 23. 37. So (like *Iſrael*) *they deſtroy themſelves when as in Him is their help,* Hoſea 13. 9. They bar themſelves of the benefit of His Redemption: either they are not in Chriſt, they enter not into Covenant with Him at all (and

hen without Him there is no Redemption) or elſe, if they be in Him, if they have entered the Covenant with Him in Baptiſm, they break the conditions that they make with him: And He Redeemed them not ſo abſolutely as though He would ſave them whether they will or no, but only upon condition of their Repentance and Faith and Obedience according to their promiſe in Baptiſm.

Q. *What do theſe ſix Articles concerning Chriſt declare?*

A. 1. His Perſon in the 2*d* Article.

2. His Humiliation in the 3*d* and 4*th* Articles.

3. His Exaltation in the 5*th*, 6*th* and 7*th* Articles.

Q. *What do you obſerve in the Perſon of Chriſt out of the ſecond Article?*

A. 1. His Name, Jeſus. 2. His Office, Chriſt. 3. His Divinity or Godhead, His Only Son. 4. His Title, Our Lord.

Q. *What do you call His Name?*

A. Jeſus.

Q. *What is nhe meaning of that Name?*

A. A

A. A Saviour: for so the Angel bid *Joseph* call his Name *Jesus*, because He shall save His people from their sins, St. *Mat.* 1. 21. *Jesus* of ישע *jashang* to save.

Q. *What is His Office?*

A. To be a King, a Priest and a Prophet.

Q. *Where is that taught us?*

A. In the Word *Christ.*

Q. *How doth the Word* Christ *import all these Offices?*

A. Christ (of χεἰω *ungo*) according to the *Greek.* (As *Messiah* of משח *Mashach* in *Hebrew*) signifieth Anoynted. Now we read in Scripture of three sorts that were Anoynted. The first were Kings, as *Samuel* Anoynted *David*, 1. *Sam.* 16. 13. The second were Priests; as *Aaron* and his Sons, *Exod.* 40. 13, 15. The third were Prophets; as *Elijah* is sent to Anoynt *Elisha* the Prophet in his room, 1 *Kings* 19. 16. And therefore *Christ* is called a King, *Zach.* 9. 9. St. *Mat.* 21. 5. St. *John* 18. 37. And a Priest, *Psal.* 110. 4. *Heb* 5. 7, 8. And also a Prophet, *Deut.* 18. 18. *Acts* 7. 37.

Q. *What benefit comes to us by all these Offices of Christs?*

A. 1. He Rules and Defends as a King. 2. He cleanseth us from sin by the Sacrifice of himself, as a Priest. And thirdly, He teacheth us as a Prophet.

Q. *Out of what words do you learn to believe Christs Divinity or Godhead?*

A. Out of these words, *His* (that is Gods) *only Son*; in that He is the only begotten Son of God (as in the *Nicene* Creed) not a Son by Creation (as all Creatures) Nor a Son by Adoption (as Man) but His only Son by an eternal and unsearchable Generation in respect of his Godhead: which teacheth us that he is not only Co eternal and Co-equal, but also Con-substantial (of one and the self same substance) with God the Father. For to be a Son, is to be partaker of the very Nature, Essence and Being of the Father: Now Gods Essence and Nature is Infinite and Indivisible, without bounds or parts, and whersoever that which is Infinite is, there it is all compleat and whole; so that God cannot beget a Son which is but part of, and not all and wholly His Essence; there-

therefore ſince He is the Son of God, *in Him dwelleth the fulneſs of the Godhead bodily*, (that is) perſonally, *Col.* 2. 9.

Q. *But is Chriſt in reſpect of His Manhood called the Son of God?*

A. Yes. As by an eternal and unſearchable Generation in reſpect of His Godhead, He is the Son of God, who hath begotten Him of His own Subſtance, God of God, very God of very God (as in the *Nicene* Creed) So by grace of Perſonal Union (in reſpect of His Manhood) Chriſt is the Son of God who hath ſanctified the Humane Nature by the operation of the Holy Ghoſt in the Womb of the ever bleſſed Virgin St. *Mary*, and inſeparably united it to the Godhead in the Perſon of the Son; ſo that the Holy Thing which was Conceived by the overſhaddowing of the Holy Ghoſt, and born of the Virgin *Mary*, is called *the Son of God*, St. *Luke* 1. 35.

Q. *Hath God no other Son but Chriſt?*

A. No other ſuch as He; Indeed we are the Sons of God by Grace of Adoption, and other Creatures by power

of Creation: But by the external and unſearchable Generation, and by communion of Nature and Subſtance, Chriſt is Gods only Son, as it is in the Evangeliſt, *the only begotten of the Father*, St. John 1. 14.

Q. *What is Chriſts Title?*

A. Lord.

Q. *How is Chriſt ſaid to be our Lord?*

A. 1. By right of Creation, *Gen.* 1. 1. St. *John* 1. 3.

2. By right of Preſervation, *Heb.* 1. 3.

3. By right of Dominion, *Pſal.* 8. 1, 6. St. *Mat.* 28. 18.

4. By right of the Covenant, Stipulation and Agreement that is between Him and us, *Deut.* 26. 16, 17, 18. *Ezek.* 16. 8.

5. By right of Redemption, *Act.* 20. 28. *Eph.* 1. 7.

Q. *Wherein is Chriſts Humiliation?*

A. In His { Incarnation. *Art.* 3. / Paſſion, *Art.* 4.

Q. *What do you obſerve in Chriſts Incarnation?*

A. His Humanity or Manhood in that

that for us Men and for our Salvation He came down from Heaven and was Incarnate by the Holy Ghost of the Virgin *Mary* and was made Man, like unto us in all things, sin only excepted.

Q. *How doth it appear that Christs Humane Nature was without sin?*

A. In that He was Conceived by the Holy Ghost, and born of a pure Virgin, one that never knew Man, and so was not begotten (after the manner of other men) of the corrupted and sinful Seed of *Adam*.

Q. *But could She, being a Virgin, have a Son? How is that possible for Her that knew not a Man?*

A. It is true; it is impossible by the power of Nature, and therefore it is called a Miracle (*Isa.* 7. 14.) done by the power of God, St. *Luke* 1. 35. And this, as it sheweth Christs Humane Nature, being made of a Woman, born under the Law; so it intimateth His Divine Nature, in that He was born of such a Woman as never knew Man.

Q. *But who was the Virgin* Mary?

A. A Woman of the Nation of the *Jews*, of the Tribe of *Judah*, of the Li-

nage or Family of *David*. And so Christ was of the Seed of *David* according to flesh, and therefore bone of Mans bone, and flesh of Mans flesh.

Q. *Then how many Natures are there in Christ?*

A. Two: The Godhead and the Manhood.

Q. *Why was it necessary that Christ should be God?*

A. 1. That He might overcome Death.

2. That He might have power to prevail with His Father.

3. That He might make His Sufferings for sin to be of infinite value and merit, satisfactory and sufficient for the Redemption of Man.

Q. *Why is it necessary that Christ should be Man?*

A. 1. That He might dye.

2. That Satisfaction might be made in the same (that is Mans) Nature that offended.

3. That He might be a Merciful High-Priest touched with Mans Infirmity.

Q. *Why was it necessary that he should be both God and Man in one Person?*

A. That

A. That He might be a fit Mediator between God and Man, having an interest in both.

Q. *How is Christs Passion set down in the fourth Article?*

A. 1. Generally that He suffered.

2. Particularly that He suffered at such a time, by such a death, and in such a manner.

Q. *Did Christ suffer any thing before His Death?*

A. Yes. His whole Life was a suffering.

Q. *What was the time of Christs suffering?*

A. In the days of *Pontius Pilate.*

Q. *Who was* Pontius Pilate?

A. Roman Deputy, Governor of the Land of *Jury*, under *Teberius* the Emperor of *Rome.*

Q. *What was the End or Consummation of Christs suffering?*

A. Death.

Q. *What was the manner of Christs Death?*

A. He was Crucified, that is to say, He was put to death upon a Cross, which was amongst the *Romans* the most

shameful, ignominious and worst kind of death, and cursed by the Law of God, *Deut.* 21. 23.

Q. *Was not this a great Scandal to the Christian Profession, that our Saviour Christ should suffer this Death upon the Cross?*

A. Yes. To them that perish it is foolishness, but to us, that are saved, it is the power of God, 1 *Cor.* 1. 18. At the first, both the *Jews* and the *Ethnicks* derided both the Apostles and Christians, for Preaching and Believing in Him that was Crucified upon the Cross. Yet both Apostles and Christians were so far from being discouraged from their Profession by the ignominie of the Cross, as that they rather rejoyced and triumphed in it: insomuch, as that they used the sign of it in all their actions, thereby making an outward shew and profession, even to the astonishment of the *Jews*, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the Cross. And they did not only use the sign of the Cross themselves in a kind of glorying when they met with any *Jews*, but also they sign-

ſigned therewith their children, when they were Chriſtened, to dedicate them by that badge to His ſervice, whoſe benefits beſtowed upon them in Baptiſm, the name of the Croſs did repreſent. And this uſe of the ſign of the Croſs in Baptiſm was held in the Primitive Church, as well by the *Greeks* as *Latins*, with one conſent and great applauſe, at what time, if any had oppoſed themſelves againſt it, they would certainly have been cenſured as enemies of the name of the Croſs, and conſequently of Chriſts Merits, the ſign whereof they could no better endure. This continual and general uſe of the ſign of the Croſs is evident in many ancient Fathers. And doubtleſs the name, figure, ſign and memory of the Croſs muſt needs be held in reverend eſteem of all them that rightly conſider the benefits of Chriſts Death.

Q. *Why was Chriſt put to ſo ill a Death?*

A. That He ſubmitting Himſelf unto the worſt kind of death that could be inflicted upon him Him, might deliver us from the worſt kind of death that ſhould have been executed upon us.

Q. *How*

Q. *How do you prove that Christ was dead upon the Croſs?*

A. Becauſe He was buried, which was not done to any but to dead men.

Q. *Was this the only reaſon why this word* [buried] *was put into the Creed, to prove His Death?*

A. Perhaps it might be added to ſhew the greater Miracle of His Reſurrection: For if He had died only, and not been buried, they might have thought that He recovered life, as many have done; but being buried, ſheweth both the certainty of His death, and alſo the wonder of His Reſurrection.

Q. *What was the cauſe of Death?*

A. Sin.

Q. *If there had been no Sin, ſhould there have been no Death?*

A. No. But all men at their ſeveral times ſhould have been tranſlated from Earth to Heaven (had they not ſinned) as the Scriptures ſay *Enoch* and *Elias* were.

Q. *What Death was cauſed by Sin?*

A. 1. The Natural death of the Body.

2. The Spiritual death of the Soul.

3. The

3. The Eternal death both of Body and Soul.

Q. *What is Natural death?*

A. A ſeparation of the Soul from the Body.

Q. *What is Spiritual death?*

A. A ſeparation of the Soul from God in this world.

Q. *What is Eternal death?*

A. A ſeparation of both Body and Soul from God in the world to come.

Q. *In what doth Eternal death conſiſt?*

A. In the Abſence, Privation, Loſs and Wanting of all good things; as the Beatifical Viſion and full fruition of God, the company of Saints and bleſſed Angels, the joys and happineſs of Heaven. *Secondly,* In the Preſence, Sence, Feeling and Enduring all evil things, even the Everlaſting Fire prepared for the Devil and his Angels.

Q. *Did Chriſt ſuffer all theſe Deaths?*

A. No. He ſuffered only the Natural death of the Body.

Q. *Did He not ſuffer in his Soul too?*

A. Yes. The ſuffering of the death of the body could not be without ſuffering

ing in the Soul; But we muſt in no wiſe ſay, that Chriſt ſuffered the death of the Soul.

Q. *But was not Man condemned to all thoſe Deaths for Sin.*

A. Yes.

Q. *And is not Man delivered from all theſe deaths by the Death of Chriſt?*

A. Yes.

Q. *Then how doth Chriſts bodily death alone deliver Man not only from this, but alſo from the other kinds of death too?*

A. This cometh to paſs by reaſon of the worthineſs and innocency of Chriſts Perſon. The death of His Humane body being united in one perſon with the Godhead & being pure without ſin is of ſuch infinite value and merit, that it is worthy and able to purchaſe Redemption for Man, both from the bodily deaths and the other deaths that he otherwiſe ſhould or could have ſuffered.

Q. *But could Sin then be the cauſe of Chriſts Death?*

A. Yes.

Q. *But is not Chriſt ſaid to be without ſin?*

A. Yes: He in Himſelf was *holy, harmleſs, undefiled, ſeparate from ſinners,* Heb. 7. 26. 1 St. Pet. 2. 22. St. Mat. 27. 4, 19, 24. St Luke 23. 4.

Q. *How came He to ſuffer for ſin who committed none?*

A. Becauſe He was a ſinner by imputation, being *numbred with Tranſgreſſors, and bearing the ſins of many,* Iſa. 53. 12. For *ſurely He hath born our griefes, and carryed our ſorrows,* &c. v. 4, 5, 6.

Q. *Do you mean then that Man was the ſinner and that Chriſt was the ſufferer?*

A. Yes.

Q. *But how came Man to be a ſinner? was he ſo from the beginning?*

A. No. In the beginning God created Man in His own likeneſs, after His own image, of an underſtanding mind, able to know what he was to do, and of a conformable will, ready to do what he knew: But *Man found out many inventions,* Eccleſ. 7. 29. by which he defaced that image and made himſelf a ſinner, and for this had ſuffered eternal death

death had he not been Redeemed by the death of Chriſt.

Q. *Wherein is Chriſts Exaltation?*

A. 1. In His Victory over Hell.

2. In His Reſurrection.

3. In His Aſcention.

4. In His Seſſion at the right hand of God.

5. In His coming again to judge the quick and the dead.

Q. *What do you think of Chriſts deſcent into Hell in the fifth Article?*

A. I believe that after the death of His body, His humane ſoul went down really and locally into Hell.

Q. *In what ſence do you take Hell here?*

A. I take Hell here, as I take Chriſts Death and Burial in the former Article, that is in the litteral ſenſe. For as Chriſt died for us and was buried, ſo alſo it is to be believed (litterally) that He went down into Hell, *Art.* 3. of the Church of *England.*

Q. *What do you mean by theſe words,* He roſe again the third day?

A. I mean that He was not raiſed by any other, but roſe again of Himſelf, by

His

His own power; For as He gave up the Ghoſt when He died (no man took away His life from Him, but He layed it down of Himſelf) ſo He took His life again of and by Himſelf.

Q. *Why is it ſaid, He roſe again the third day, whenas it is evident by the ſtory of His Paſſion (as it is ſet down by the holy Evangeliſts) that there were not forty hours betweeen His Death and His Reſurrection?*

A. You muſt underſtand that the *Jews* reckoned their Natural day (conſiſting of 24. hours) from evening to evening: And then you muſt (by a *Synechdoche* which putteth part for the whole) take two parts of two days for two whole days, and reckon part of *Good-Fryday* (being the day of the *Jews* preparation, on which day He was Crucified) from the ninth to the twelfth hour for one day. Then the Sabbath day or Saturday from Sun-ſet to Sun-ſet was one entire whole day; this was the ſecond. And then laſtly, the night following the Sabbath or Saturday to the dawning of the firſt day of the week (that we call the Lords-day or Sunday) muſt be taken for the third day.

He

He was Crucified, Dead and Buried on Fryday towards the evening: His body lay in the Grave all Saturday: He roſe again on the Sunday morning, St. *Luke* 24. 31. which was the third day after His death.

Q. *Why are Chriſts Deſcent into Hell and His Reſurrection put together into one Article?*

A. Becauſe in theſe two poynts is contained all whatſoever Chriſt hath merited for us by His Death. For the Redemption of our Souls is compleated by His conquering the Devil in His deſcent into Hell by His Soul, and the Redemption of our Bodies is compleated by His conquering Death in the glorious Reſurrection of His Body.

Q. *What is contained in the ſixth Article?*

A. Chriſts Aſcention into Heaven, and Seſſion at the right hand of God.

In His Incarnation was the beginning, in this is the end of His Pilgrimage here on Earth: In that was His Humiliation in His Reſurrection and this is His Exaltation.

Q. *But*

Q. *But was not Chriſt always in Heaven?*

A. Yes. According to His Godhead which is always every where, but by way of ſpecial preſence moſt eminently in Heaven; and was then in Heaven, when it was with His Soul in Hell, and with His Body in the Grave: But His Manhood (in His Humane Body and Soul) came not into Heaven till His Aſcention, which was forty days after His Reſurrection.

Q. *What were the reaſons of Chriſts Aſcention into Heaven?*

A. 1. Becauſe there was no other place ſutable to His glorious Body.

2. Becauſe it was but juſt and equal that His Manhood ſhould take poſſeſſion of that Kingdom of glory which He had purchaſed by His Paſſion.

3. Than He might ſhew His Kingdom not to be of this world, and ſo that He was not to be looked upon as Man, but to be worſhiped as God.

4. That He might therefore prepare a place for us.

5. That He might thereby draw our minds and affections after Him, and cauſe

cauſe our converſation to be in Heaven, &c. Phil. 3. 20.

Q. *What are the benefits that we have by His Aſcention?*

A. 1. Upon His Aſcention we have the Comforter ſent unto us, St. *Joh.* 1. 6. 7. by whom He giveth His gifts to men, *Eph* 4. 8. 1 *Cor.* 12.

2. He appeareth in the preſence of God for us, Heb. 9. 24. So that *If any man ſin, we have an Advocate with Father. Jeſus Chriſt the Righteous, and He is the Propitiation for our ſin, and not for ours only, but for the ſins of the whole world*, 1. *St.* John 2. 1, 2.

3. *Where He is, there ſhall we be alſo*, St. John 14. 3. & 17. 24.

Q. *But why is the Seſſion of Chriſt at the right hand of God added to this Article?*

A. Becauſe as His Aſcention into Heaven ſetteth forth the glory and Majeſty of His Perſon by the place where He is; ſo this may ſhew the exerciſe of His power in that place.

Q. *But is there any right hand or left with God?*

A. No. For indeed God is a Spirit that

that hath neither fleſh nor bones, nor any part of a body.

Q. *How then is it ſaid that Chriſt is on the right hand of God?*

A. This is a Trope or Metaphorical changing of the word (as it is frequent to obſerve in holy Scriptures) when we ſpeak of God after the manner of men, attributing to Him humane affections and members according to our capacities: And yet indeed, whenas He is a Spirit, there can be nothing that hath any part of a body, imagined to be in Man: But becauſe in our converſation with men, we take Him to have the greateſt honor, which is placed on the right hand; therefore transferring and comparing this to things in Heaven (to expreſs the glory of Chriſt, which, as Man, He hath attained unto above all others, Men and Angels) we ſay that He is ſet on the right hand of the Father, on the right hand of the Throne of Majeſty in Heaven, *Heb.* 8. 1.

And ſo accordingly we muſt take Sittting, not for the ſite and poſture of the body, but for the firm and ſure

poſ-

poſſeſſion of that Royal Power, and higheſt glory, which, He as Man, hath received of the Father, *Who hath ſet Him on His own right hand in Heavenly places far above all Principalities and Powers,* &c. *Eph.* 1. 20, 21, 22, 23.

Q. *What do you obſerve in the ſeventh Article concerning His coming again to Judge the quick and the dead?*

A. The four laſt things, *viz.* Death, Judgment, Hell and Heaven.

Q. *How do you gather theſe three?*

A. Becauſe firſt it is appointed for all men once to die, or elſe to be changed at the laſt day: Then cometh the Judgment; and by this, they that are acquitted ſhall go into Heaven, and they that are condemned ſhall go into Hell. And this will be the laſt act of Chriſts Office: Then He ſhall deliver up the Kingdom to God the Father.

Q. *Why is it ſaid that Chriſt ſhall come* again? *Did He ever come before to Judgment?*

A. No. But this word (*again*) relateth to Chriſts firſt coming by His Incarnation for our Redemption, and teacheth us, that as He came then in the

the fulneſs of time to viſit us in great humility, ſo He ſhall come again at the end of the world, in His glorious Majeſty to Judge both the quick and the dead.

Q. *Why are quick and dead mentioned in this Article?*

A. To ſhew that all ſhall not die before the laſt day of Judgment, but ſome ſhall be then found alive, and theſe ſhall only be changed from corruption to incorruption, and ſhall be caught up together with the dead into the clouds to meet the Lord in the ayr, and ſo without ſeparation of the body and ſoul by death, they ſhall be ever with the Lord, 1 *Theſ.* 4. 15, 16, 17. 1 *Cor.* 15. 51, &c.

Q. *In what Article of your Creed do you learn to believe in the Third Perſon of the Trinity, the* Holy Ghoſt, *who hath ſanctified you and all the Elect People of God?*

A. In the 8, 9, 10, 11, 12*th* Articles.

Q. *What do you obſerve in this part of the Creed?*

A. 1. The Perſon ſanctifying.

2. The Perſons ſanctified.

Q. *Who*

Q. *Who is the Perſon ſanctifying?*

A. The Holy Ghoſt, called the Paraclete or Comforter.

Q. *What do you mean by the Holy Ghoſt?*

A. A Ghoſt is the ſame that a Spirit, which is pure a incorporeal, immaterial ſubſtance. So by the Holy Ghoſt I mean the Holy Spirit, that is, the Third Perſon in the Sacred Trinity.

Q. *But are there not other Spirits beſides the Third Perſon in the Trinity?*

A. Yes. The Angels are Spirits, *Heb.* 1. 14. And there are the Spirits of juſt men made perfect, *Heb.* 12. 23. which are the ſouls of the Elected after they be delivered from the burden of the fleſh. And theſe are holy too. And in general any thin ſubſtance in Nature, wanting ſolidity and groſsneſs of matter, by way of reſemblance and ſimilitude, may be called a Spirit. But theſe are created Spirits, and, to diſtinguiſh the Third Perſon in the glorious Trinity from theſe, we muſt call Him Uncreated. And to make this diſtinction plain and evident, the Fathers in the Councils of *Nice* and *Conſtantinople* have expounded

ed this Article thus; *I believe in the Holy Ghoſt, the Lord and giver of life, VVho proceedeth from the Father and the Son, VVho, with the Father and the Son together, is worſhipped and glorified, VVho ſpake by the Prophets.* Now here [*Being Lord*] diſtinguiſheth Him from Miniſtring ſpirits, *Heb.* 1. 14. and [*being giver of life, proceeding from the Father and the Son being worſhiped and glorified together with the Father and the Son* (communicating with them in their Subſtance, Nature, Power, Majeſty, Glory and Eternity) *and ſpeaking by the Prophets*] diſtinguiſheth Him from all creatures whatſoever.

Q. *But is not the Holy Spirit ſaid equally of the Father and of the Son too?*

A. It is true; both the Father and the Son are a Spirit, and both holy alſo: And therefore indeed this Third Perſon is not diſtinguiſhed from the other two by His proper name, but is called by a name common to the other two. And this comes to paſs becauſe of our want of words: For we can conceive God under no other Names but ſuch as we borrow from created things, ſo far as we can reſemble Him to ſomething that is

in Nature and no farther. And therefore we can call the Firſt and Second Perſons by their proper names; becauſe the Firſt Perſon his communicating of His Subſtance to the Second, is like to Generation (that is, the Act of Generating or begetting) in Nature; and ſo the Subſtance Generating is one Perſon of the Father, and the Subſtance Generated is another Perſon of the Son. But the Coming or Proceeding of the Third Perſon from both the other, is like to nothing in Nature, and therefore we can call the Act of this communicating of the Subſtance of the other two Perſons to the Third, by no other, but by the general Name of Comeing or Proceeding; and therefore the Perſon Proceeding in ſuch manner, as cannot be expreſſed, no, nor conceived by any thing that reſembleth it, muſt of neceſſity (to us) want His proper name, and be called by the name proper to the other two. Yet, whenſoever the Holy Spirit (though it be the common name of all Three) is joyned with the Firſt and Second Perſon in the Trinity, or with either of them by way of diſtinction, then this particularly

larly ſignifieth the Third Perſon in the Deity, who ineffably, inconceivably and eternally proceedeth from the Father and the Son, and is Very God Co-eternal, Co-equal and Con-ſubſtantial to both, and to be worſhipped with the ſame Faith, and with equal Honor and Adoration.

Q. *But why is the Third Perſon called* Holy, *as it were in diſtinction to the other two?*

A. We muſt not ſpeak of any Perſon of the Godhead without holineſs and all other Attributes of Perfection, either expreſſed or underſtood: And ſo the *Third Perſon* (as the Firſt and the Second) is Holy *ab intra*, by nature, from all Eternity, and Co-equal with them in this, as in all other Nominal and Real, Relative and Abſolute Attributes. But He is ſaid to be Holy in diſtinction to Them by an Holyneſs of His Office, *ab extra*, begun in time, as He is the Author and Maker of Holineſs in us, the Giver of Holy and Spiritual life, the Sanctifier of all the Elect People of God.

Q. *How doth the Holy Ghoſt Sanctifie and make Holy the Elect people of God?*

A. 1. He dedicateth us early to Chriſts ſervice in our Baptiſm.

2. He alienateth us from the allurements of the world by a religious education.

3. He acquainteth us with the holy Scriptures, and with the Principles of Religion drawn from the ſame, which are able to make us wiſe unto Salvation, through faith that is in Jeſus Chriſt.

4. He exerciſeth us therein (that is, in the Scriptures and thoſe Principles) through the aſſiſtance of grace, to have always a Conſcience void of offence both towards God and towards men.

Q. *How doth the Holy Ghoſt exerciſe us to have a Conſcience thus void of offence?*

A. Many ways.

1. By moving us to keep and reſtrain our five outward Senſes, that ſin by them, as by open windows enter not in our hearts.

2. By enabling us to practiſe the four cardinal moral Virtues

3. By infuſing into our hearts the three

three Theological Virtues.

4. By endowing us with the ſeven guifts of the Holy Ghoſt.

5. By working in us the twelve Effects or Fruits of the Holy Ghoſt.

6. By giving us a heart and power to do the three kinds of good works; as alſo to perform the ſeven works of Corporal mercy, the ſeven works of Spiritual mercy, and the Offices of Chriſtian Juſtice.

7. By propounding unto us, as the excitements of holy duties, and the reward of our labours, all the external, internal and eternal happineſs of the eight Beatitudes.

Q. *Which be the five Senſes?*

A. 1. Seeing.
2. Hearing.
3. Touching.
4. Taſting.
5. Smelling.

Q. *Which are the four Cardinal Moral Virtues?*

A 1. Prudence.
2. Juſtice.
3. Fortitude.
4. Temperance.

Q. *Which be the three Theological Virtues?*

A. 1 Faith.
2. Hope.
3. Charity.

Q. *What be the ſeven guifts of the Holy Ghoſt?*

A. 1. Wiſdom.
2. Underſtanding.
3. Counſel.
4. Fortitude.
5. Knowledge.
6. Godlineſs.
7. The Fear of the Lord.

Q. *Which be the twelve Fruits of the Holy Ghoſt.*

A. 1. Love.
2. Joy.
3. Peace.
4. Patience.
5. Benignity.
6. Goodneſs.
7. Longanimity.
8. Mildneſs.
9. Faith.
10. Modeſty.
11. Continence.
12. Chaſtity.

Q. *Which*

Q. *Which be the three kinds of Good Works?*

A. 1. Alms.
2. Prayer.
3. Faſting.

Q. *What be the ſeven works of Corporal Mercy?*

A. 1. To feed the hungry.
2. To give drink to the thirſty.
3. To cloath the naked.
4. To viſit and redeem the Captives.
5. To harbour the harbourleſs.
6. To viſit the ſick.
7. To bury the dead.

Q. *What be the ſeven works of Spiritual Mercy?*

A. 1. To correct the ſinner.
2. To inſtruct the ignorant.
3. To counſel the doubtful.
4. To comfort the ſorrowful.
5. To take wrongs patiently.
6. To forgive wrongs willingly.
7. To pray for all men.

Q. *What be the Offices of Chriſtian Juſtice?*

A. 1. To decline all evil.
2. To do all good.

Q. *Which be the eight Beatitudes?*

A. 1. Bleſſed are the poor in ſpirit: For theirs is the Kingdom of Heaven, St. *Mat.* 5.

2. Bleſſed are the meek: For they ſhall poſſeſs the earth.

3. Bleſſed are they that mourn: For they ſhall be comforted.

4. Bleſſed are they that hunger and thirſt after righteouſneſs: For they ſhall be filled.

5. Bleſſed are the merciful: For they ſhall find mercy.

6. Bleſſed are the clean in heart: For they ſhall ſee God.

7. Bleſſed are the Peace-makers: For they ſhall be called the Sons of God.

8. Bleſſed are they that ſuffer perſecution for righteouſneſs ſake: For theirs is the Kingdom of Heaven.

Q. *VVho are the perſons ſanctified by the Holy Ghoſt?*

A. In one word, they are the Church.

Q. *VVhat is the Church?*

A. The Church is a viſible company of Chriſts faithful people for whom He the Son of God, taking upon Him the Nature of Man, did and ſuffered all things neceſſary to their Salvation.

Q. *VVhat*

Q. *What do you obſerve in your Creed concerning the Church?*

A. 1. *Her Being*, that there is a Church.

2. *Her Proprieties.*

3. *Her Priviledges.*

Q. *What are the Prproieties of the Church?*

A. 1. *One.*

2. Holy.

3. Catholick.

4. Apoſtolick.

5. A Communion of Saints.

Q. *What are the Priviledges of the Church?*

A. 1. Concerning the Soul, Forgiveneſs of Sins.

2. Concerning the body, Reſurrection of the Body.

3. Concerning both Body and Soul, Life Everlaſting.

Q. *What needs this be an Article of your Chriſtian Faith, that the Church hath a being? For do not all* Jews, Turks *and* Infidels, *&c. believe that there is a Church?*

A. They believe that there is ſuch a Sect of Chriſtians in the world as we call the Church. But they believe it not to have ſuch means of Salvation, ſuch ſa-

ving truth in the Word, ſuch efficacy in the Sacraments, ſuch power of binding and looſing, ſuch proprieties and priviledges as I believe to be in the Church.

Q. *What is the firſt propriety of the Church?*

A. To be one.

Q. *How do you ſay the Church is but One?*

A. The whole multitude of Believers diſperſed far and wide over the whole world is but One Collective, Myſtical Body of our Lord Jeſus Chriſt. Therefore, I ſay, I believe the Church: Not Churches in the plural number, but in the ſingular number *One Church*, as it is intimated in the *Apoſtles* Creed, and expreſſed in the *Nicene* Creed: And ſo it is written; *There is One Body and One Spirit, even as you are called in One hope of your calling. One Lord, One Faith, One Baptiſm, One God and Father of all, who is above all, and through all, and in us all.* Eph. 4. 4, 5, 6. As it is but One Body, ſo it hath but One Head, One Supream inviſible Rector or Governor, even Chriſt Jeſus our Lord, whom the Father hath given to be *Head of the Church*, which

which is His Body, Eph. 1. 22, 23.

Thus the Church is but One, becauſe She teacheth in all places and at all times one and the ſame Doctrine of Faith, Adminiſtreth the ſame Sacraments, is guided by the ſame Spirit, and hath the ſame inviſible Head. And ſo the particular Members, though they cannot be all together in one place, ought to be *of one mind*; and endeavor to *keep the unity of the Spirit in the bond of Peace.*

Q. What is the ſecond Propriety of the Church?

A. She is *Holy.*

Q. How is the Church ſaid to be Holy?

A. Firſt, As all things conſecrated and ſet a part for Religious uſes, are ſaid to be holy, ſo all the Faithful are holy, that have dedicated themſelves and given up their names in Baptiſm unto Chriſt.

And ſo then again, In Him the Church is holy, as a Body that is joyned to an holy Head; from Whom, as from the Fountain of all holineſs, the Graces of the Holy Ghoſt, and the Riches of the goodneſs of the Father are diffuſed and derived.

Laſtly,

Laſtly, She is Holy, becauſe of the Holy Word that is Preached, the Holy Sacraments that are Adminiſtred, the Holy Service that is performed, and the Holy Lives that are practiſed in the Church.

Q. *Why is She called Catholick?*

A. Catholick is as much as General and Univerſal: and then, therefore She is called Catholick, becauſe being diſperſed throughout the whole world, She doth in Her Motherly boſome receive, embrace and ſafe-keep all perſons of all times, places and Nations, ſo that they be of one mind and conſent, in the Faith and Doctrine of Chriſt.

Q. *Why is the Church called Apoſtolick?*

A. This was added by the Fathers of *Nice* and *Conſtantinople*, to prove the Church truly Catholick, in that the Doctrine thereof, which all men of former ages in all Nations had received, and all for the preſent and hereafter, are bound to ſtand to, as received from the very Apoſtles themſelves and from their writings.

Q. *Why*

Q. Why is the Church called the Communion of Saints?

A. 1. In reſpect of Chriſt the Head, in whoſe benefits every Member hath a common intereſt, in that He took upon Him the Nature of Man, not of this or that particular, but of all in general, and ſo for all men that believe in Him, He effectually ſuffered all things neceſſary for their Salvation.

2. In regard of the ſociety of all the Elect people of God, all the faithful Members of the Church both Militant and Triumphant, that have been, are, or ſhall be in all times and in all places, who hold an inſeparable Communion and Unity among themſelves, as Members of one and the ſelf ſame body, and do help and aſſiſt one another with mutual acts of mercy and all good works; among whom there is a common Foundation, a Communion in unity of Faith, in conſent of Doctrine, in conformable uſe of Sacraments, in Common-prayers & Thankſgiving made mutually one for another, in a true, ſerious and faithful endeavour for the Peace and Unity of the Church amongſt all the diſſentions,

errors

errors and diviſions of Hereticks and Schiſmaticks: and out of this Church, and without this Communion there is no Salvation.

Q. *But do you then exclude from Salvation all Unbelievers and Misbelievers, Infidels, Hereticks, Schiſmaticks, Excommunicate Perſons,* &c.

A. Yes. Infidels, Jews, Turks, *&c.* that never were in the Church, Hereticks that have forſaken or corrupted the Faith that was once delivered to the Saints, Schiſmaticks that have divided themſelves, and Excommunicate Perſons that are cut off from the Communion of the Church, without Reconciliation cannot be ſaved. For moſt certain is that Rule of St. *Cyprian* (*de ſimp. præ.*) and of St. *Auguſtine* (*de ſymb. ad Cate.* cap. 13.) He ſhall not have God to be his Father, that will not have the Church to be his Mother.

Q. *What do you think of Hypocrites and wicked perſons that are within the Church?*

A. I may ſay of them, that (to God) they are not of the Church, and if their folly ſhall once be made manifeſt,

feſt, they ought not to be in the Church. Yet ſo long as their hypocriſie and wickedneſs lieth hid to us, and they partake with us in the outward Profeſſion of Faith, and Communion of the Church, we muſt in the judgment of Charity take all things in the beſt ſenſe, and eſteem them as Members of the Church; and if they ſtand or fall, let it be to their own Maſter.

Q. *What is the firſt priviledge of the Church?*

A. Remiſſion of Sins.

Q. *How many kinds of Sins are there?*

A. Sin is, 1. Original.

2. Actual.

Q. *What is Original Sin?*

A. Original Sin is the corruption and naughtineſs of Nature, derived from *Adam* to all his Children, and ſo by propagation brought down to us, by which we come to be born in Sin, drawn from our Parents that were Sinners. And this naughtineſs of Nature firſt depriveth us of Original Righteouſneſs, then it maketh us to break forth into Actual Sin, cauſing us (as Naturally prone to tranſgreſs the Law of God) to become by

our

our own Act, Sinners of our selves in our own persons.

Q. *Who was the cause of Original Sin?*

A. Adam and *Eve*, our first Parents.

Q. *What was their first sin?*

A. The pride of their hearts in desiring to be as God, and the disobedience of their actions in eating the forbidden fruit, contrary to Gods commandment.

Q. *Do you mean then that* Adams *Actual sin was the cause of our Original sin?*

A. Yes. For *Adam*, being the whole species of Man, and all Mankind in one person, sinned not as a single Man only, but as all Mankind, and so by his one act, made all his posterity guilty of that sin.

Q. *What is Actual sin?*

A Actual sin is the transgression of the Law.

Q. *How many kinds are there of Actual sins?*

A. Actual sin is distinguished by a two-fold difference.

1. In respect of the guilt, crime, offence or fault, some are lesser, and some are greater sins.

2. In respect of the Actors or persons that

that commit them, ſome are our own, and ſome are aliene and other mens ſins.

Q. *What do you mean by leſſer ſin?*

A. Some call them *Venial*; yet they bring a guilt upon us and danger of puniſhment too, though that guilt be not much, and the pardon of it may be eaſily obtained at Gods hand.

Q. *But are there any ſins that are* Venial *?*

A. No. None are *Venial* in their own nature, but the very leaſt ſin, in ſtrictneſs of Juſtice, is worthy of death. Onely I ſay there are ſome that are leſſer ſins, for which God (of His great patience and mercy) is not always chiding us (as *Pſal.* 103. 9.) but is willing to paſs them over upon our general repentance, and our performance of good works of Alms, Prayer, Faſting and other works of Corporal and Spiritual Mercy. Such are the ſins of ignorance, inadvertency, inconſideration, ſudden irreption, *&c.*

Q. *What do you call the greater ſins?*

A. The greater ſins are ſuch as ſeparate us from God, and are cauſe of eternal death.

Q. *How*

Q. *How many kinds are there of greater ſins?*

A. Of theſe there be three kinds.

1. The ſeven Capital ſins, commonly called Deadly ſins.

2. The four Crying ſins.

3. The ſix ſins againſt the Holy Ghoſt.

Q. *Which are the ſeven Capital or Deadly ſins?*

A. 1. Pride.

2. Coveteouſneſs.

3. Lechery or Luſt.

4. Envy.

5. Gluttony.

6. Anger.

7. Sloath.

And to theſe there are oppoſed ſeven contrary virtues.

1. Humility.

2. Liberality.

3. Chaſtity.

4. Meekneſs.

5. Abſtinence.

6. Patience.

7. Devotion or Godly Diligence.

Q. *VVhy are they called Capital ſins?*

A. Becauſe they are every one of them

them the Heads and Fountains of other ſins ſpringing from them and contained in them.

Q. *VVhat are the ſins of Pride?*

A. Preſumption, Pertinacy or Stubbornneſs, Hypocriſie, Boaſting, Ingratitude, Scorn or contempt of others, Diſobedience, Ambition, Curioſity.

Q. *VVhat are the ſins of Coveteouſneſs?*

A. Treachery, Fraud, Deceit, Unquietneſs, Perjury, Sacriledge, Theft, Uſury, Simonie, Violence, Inhumanity or Unmercifulneſs, Hardneſs of heart.

Q. *VVhat are the ſins of Lechery or Luſts?*

A. Fornication, Adultery, Rape, Inceſt, Sodomie, Uncleanneſs, Wantonneſs, Filthy Communication, *&c.*

Q. *VVhat are the ſins of envy?*

A. Detraction, Diſcord, Hatred, Whiſpering, Back-biting, Repining at another mans proſperity, Rejoycing at another man sAdverſity, Malice, Rancour, *&c.*

Q. *VVhat are the ſins of Gluttony?*

A. Surfetting, Drunkenneſs, Dulneſs, Drouſineſs, Rudeneſs, Scurrility, Prodigality, Loquacity.

Q. *VVhat*

Q. *What are the ſins of Anger?*

A. Impatience, Curſing, Blaſphemy, Reproaching, Swelling, Quarrelling, Brawling, Clamouring, Revenge, Deſpair, *&c.*

Q. *What are the ſins of Sloath?*

A. Slackneſs and ſadneſs about Spiritual matters, Wearineſs, Dulneſs, Idleneſs in doing Duties of Religion, Negligence, Omiſſion or leaving undone thoſe things which ought to be done, Puſillanimity or Fainthearteдneſs, Lukewarmneſs, Unſetledneſs, Wandering of the mind, Weakneſs, Coldneſs, Diffidence, Deſparation.

Q. *Which be the four Crying ſins?*

A. 1. Wilful Murder.

2. Oppreſſion of the Widdows, and Fatherleſs, and Strangers.

3. The ſin of *Sodom.*

4. Defrauding the Labourers of their Wages.

Q. *What are the ſix ſins againſt the Holy Ghoſt?*

A. 1. Preſumption of Gods Mercy.

2. Deſpair.

3. Impugning known Truth, more freely to ſin.

4. En-

4. Envying another mans Spiritual good.

5. Obſtinacy in ſin.

6. To die without Repentance.

Q. What do you mean by Aliene or other mens ſins?

A. Thoſe ſins which one man commits and another Man is guilty of, by being acceſſary ſome way or other to it.

Q. How can one man be guilty of another mans ſins?

A. Nine ways. As

1. By Counſel.
2. By Commanding.
3. By Conſent
4. By Provocation.
5. By Praiſing or Flattery.
7. By By Silence.
7. By Indulgence or winking at it.
8. By partaking in the fault.
9. By wicked defending and maintaining of the ſame.

Q. Is there Remiſſion of theſe ſins in the Church?

A. Yes. If there be Faith and Repentance.

Q. Why then is the ſin againſt the Holy

Ghoſt not to be forgiven?

A. Becauſe it is always accompanied with Deſpair, Obſtinacy and Impenitency.

Q. How is Original ſin Remitted?

A. By the Sacrament of Baptiſm.

Q. How is Actual ſin Remitted?

A. By Repentance and Faith in Gods merciful and gracious forgiveneſs for and through the Satisfaction of our Saviour Jeſus Chriſt exhibited in the Sacraments Adminiſtred by the Prieſts.

So that in Remiſſion or Forgiveneſs of ſins we are to conſider;

1. The Cauſes of this Forgiveneſs, *without us.*

2. The Conditions required thereunto, *within us.*

The Principal Cauſe, is Gods mere Grace and Mercy promiſed in the Word.

The Meritorious Cauſe, is the Satisfaction of Chriſt.

The Inſtrumental Cauſe, is the Sacraments.

The Miniſterial Cauſe, applying the actual Abſolution, is the Prieſt.

The Conditions required in us are Faith

Faith and Repentance, and new Obedi-
nce.

Q. What is the next Priviledge of the Church?

A. The Reſurrection of the Body.

Q. Why is it ſaid the Reſurrection of the Body only, and not the whole Man?

A. Becauſe the Soul is immortal, nd the Body only dieth, therefore the ody only ſhall be raiſed again.

Q. But ſhall not Body and Soul be re-nited and joyned together again at the Re-rrection?

A. Yes. And ſhall never be parted gain, but ſhall enjoy everlaſting bliſs miſery together.

Q. What is the laſt Priviledge of the hurch?

A. Life everlaſting.

Q. Do not the wicked riſe to everlaſting ath?

A. Yes.

Q. Why is not that mentioned in the A-ſtles Creed?

A. Becauſe it ſpeaketh expreſly on-of the Priviledges of them that are embers of the Church, who are preſu-d to be Heirs of Salvation. And yet

by

by a neceſſarry conſequence it intimateth and implyeth the eternal Death of the wicked too: For if the Members of the Church that perform the Conditions of Repentance, and Faith, and Obedience, be ſaved; then they that are not of the Church, and do not perform thoſe Conditions muſt be damned.

Q. Are all men bound to ſay Amen *to this Creed, and believe all the Articles thereof as neceſſary as Salvation?*

A. Yes. Whoſoever will be ſaved, he muſt hold this Catholick Faith, which unleſs he keep whole and undefiled without doubt, he ſhall periſh everlaſtingly.

Q. How if ſome men do not explicitly underſtand, and ſo cannot believe all the Articles of the Chriſtian Faith?

A. All men are bound ſo far to believe them, as to receive them in the ſenſe of the Church, and not to diſcent from them, nor contradict them when they more fully and plainly underſtand them.

THE

THE COMMANDMENTS.

The Preface.

Q. *WHat is the third thing that your Godfathers and Godmothers promiſed for you in Baptiſm?*

A. That I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Q. *How many Commandments be there?*

A. Ten.

Q. *Which be they?*

A. The ſame which God ſpake in twentieth Chapter of *Exodus*, ſaying, I am the Lord thy God which brought thee out of the Land of *Ægypt*, out of

the houſe of Bondage; *Thou ſhalt have no other Gods but Me.*

Q. *Which is the firſt Commandment?*

A. Thou ſhalt have none other God but Me.

Q. *Are not the words going before theſe* (viz. *I am the Lord thy God*, &c.) *a Commandment?*

A. No. They are a Proeme or Preface to all the Commandments.

Q. *To what purpoſe is this Preface ſet before the Commandments?*

A. To ſhew and prove by Arguments, and good Reaſons, that God is worthy to give theſe Commandments, and impoſe this Charge upon His people, and that they are bound to obey Him therein.

Q. *How many Arguments or Reaſons to this purpoſe can you gather out of that Preface?*

A. Three. 1. Taken from the Conſideration of Gods abſolute Being in Himſelf of infinite Majeſty, Power and Authority; *I am the Lord.*

2. Taken from His Relation to the people in regard of the mutual Stipulation, Covenant and Agreement that was

was between them, in that He was *Their God.*

3. Taken from an act of special providence in a great deliverance that He wrought for them lately. *I brought thee out of the Land of* Ægypt, *which was the house of Bondage.*

Q. *These are Arguments indeed to the people of* Israel (*to whom God gave these Commandments*, Exod. 20.) *but what are they to us?*

A. These Arguments are of as much force to us, as to the Children of *Israel*: For,

First, The Lord (*Jehovah* is His name in the Original which signifies *His Eternal Being*) is the same yesterday and to day and for ever, One Lord both to them and us; and hath the same power over us, that He had over them.

Secondly, He is *our God* as well as theirs. God to us by the same Stipulation in Baptism, which they entered with Him in Circumcision; their Sacrament and ours being the same in their Ends and Use, and differing only in the Ceremony and signification of Time. So He is a God as gracious and as good

to us, as He was to them, and hath obliged us upon the like Conditions.

Thirdly, As He was with them to bring them out of the Land of *Ægypt*, which was the houſe of Bondage: So He is with us in all our troubles to deliver us out of all.

And therefore we ought to keep theſe Commandments, (as well as they) not only becauſe they are in themſelves holy, and juſt and good; but alſo becauſe they are His Commandments, who is the Lord our God. And the ſubſtance of them is Commanded in the Goſpel, and made part of the ſecond Covenant.

Q. *What is the Subſtance of the firſt Commandment?*

A. To know the Subſtance, Sence and Meaning of every Commandment, it is beſt to conſider what is commanded, and what is forbidden in the ſame.

Q. *What is taught in the firſt Commandment?*

A. To acknowledge One only True, Eternal, Infinite Lord God, to Pray and to give Thanks unto Him, to believe and put our truſt in Him, with all our hearts

hearts and all our ſouls, to obſerve, honor and worſhip him.

Q. *What is forbidden in this Commandment?*

A. Atheiſm, Polytheiſm, Idolatry, Superſtitious obſervation, and uſe of Art-migicks and Divination.

Q. *What is required in the ſecond Commandment?*

A. Bodily Worſhip and outward Miniſtry by vocal Prayer and Thankſgiving, by Bowing, Kneeling, Standing, and all actions and geſtures of Zeal; Order, Reverence and Decency to be uſed in the external Service of God.

Q. *Where do you find theſe in this Commandment?*

A. In that they are forbidden to be done to Idols (in bowing down and worſhipping and ſerving them) they are plainly intimated that they ought of duty to be done to God.

Q. *What is prohibited in this Commandment?*

A. Idolatry and Superſtition, and irreverence and diſorder in Gods Service.

Q. *What is enjoyned in the third Commandment?*

A. Reverence of Gods Name, Word and Works, ſwearing in Judgment, Juſtice and Truth, and keeping of our Oaths.

Q. What is forbidden in the third Commandment?

A. Blaſphemy, Perjury, falſe, raſh, common, cuſtomary and unneceſſary ſwearing.

Q. What is commanded in the fourth Commandment?

A. Coming to the Church, hearing the Word, Praying with the Congregation, Meditating, and conſtant Practiſing of the Service of God

Q. What is forbidden here?

A. Licentiouſneſs, Libertiniſm, Profaneneſs, Sloth and Negligence of Holy Duties, and following the Labors of our ordinary and common Callings at the appointed times of Gods Service.

Q. What is taught in the fifth Commandment?

A. Honor, Obedience, Subjection, Reverence and Maintenance of our Natural, Civil and Eccleſiaſtical Parents.

Q. What is prohibited in this Commandment?

A. Un-

A. Unnatural affection, Diſobedience, Rebellion, Faction, Schiſm.

Q. *What is required in thi ſixth Commandment?*

A. Meekneſs, Courteſie, Gentleneſs Goodneſs, Forgetfulneſs of Wrongs, Forgiving one another, even as God, for Chriſts ſake, hath Forgiven us.

Q. *What is forbidden in the ſixth Commandment?*

A. Wilful-Murder, Man-ſlaughter, Violence, Fighting, Quarrelling, all Prejudice to the body, or life of our Neighbour, Anger, Hatred, Malice, deſire of Reveng, provocation by Geſtures Words or Actions.

Q. *What is commanded in the ſeventh Commandment?*

A. Continence, Chaſtity, Modeſty, Frugality, Purity of the mind in thoughts and deſires, and purity of the body in tongue, face, eyes, ears, touching, geſture, *&c.*

Q. *What is forbidden here?*

A. Fornication, Adultery, all Uncleanneſs and the occaſions thereof by unſeemly communications, wanton ſongs, unchaſte, immodeſt and uncivil

geſtures, rioting, drunkenneſs, voluptuouſneſs, intemperance, wantonneſs, *&c.*

Q. *What is required in the eighth Commandment?*

A. Juſtice and Equity and Righteouſneſs, upright and fair dealing in Merchandiſe and Traffick, in Buying and Selling and Bargaining, advancing by all means the profit and advantage of our Neighbour.

Q. *What is forbidden in the eighth Commandment?*

A. Sacriledge, Robbery, Simony, Uſury, Extortion, Oppreſſion, Violence, Couſenage, Cheating, Circumvention, Over-reaching, Supplanting in any Buſineſs.

Q. *What is enjoyned in the ninth Commandment?*

A. Speaking, Aſſerting, Maintaining, Juſtifying the Truth, in Equity and Juſtice, in whatſoever is right; And good and charitable Conſtruction, fair interpretation, taking all things in the beſt ſence, where there is but an appearance of Evil.

Q. *What is prohibited in this Commandment?*

A. Falſe

A. False and deceitful Witneſs-bearing, ſubverting in Judgment, complotting, combination, whiſpering, detracting, raylíng, falſe-accuſing, ſlandering, talebearing, lying, faining, diſſembling, double dealing, flat denying of the Truth, *&c.*

Q. *What is taught in the tenth Commandment?*

A. Sincerity, benevolence, good deſires towards our Neighbour, from the heart, wiſhing to another as much good and happineſs as to our ſelves.

Q. *What is forbidden in this Commandment?*

A. Actual Concupiſcence, a will, or deſire, or thought to hurt, or any way to prejudice our Neighbour.

Q. *What do you chiefly learn out of all theſe Commandments?*

A. Two things; 1. My Duty towards God. 2. My Duty towards my Neighbour.

Q. *Out of which Commandments do you learn your Duty towards God?*

A. Out of the four firſt Commandments, which are called the *Firſt Table*, becauſe they are the Commandments

which God wrote in the Firſt of the two Tables, which He gave unto *Moſes.*

Q. *Out of which of the Commandments do you learn your Duty towards your Neighbour?*

A. Out of the other Six, called The *Second Table*, becauſe they contain the Commandments that God wrote in the Second of thoſe Tables.

Theſe are the two Precepts of Charity.

1. Thou ſhalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy ſtrength, and with all thy mind. And,

2. Thou ſhalt love thy Neighbour as thy ſelf.

Q. *Is a Chriſtian man bound to keep no other Commandments but theſe?*

A. Yes. There be thoſe which they call the Precepts, or Commandments of the Church; (which indeed are not other Commandments, but deductions, and Concluſions drawn from the Ten Commandments) and theſe every one is bound to keep.

Q. *Which be the Precepts of the Church?*

A. 1. To keep the Holy-days appointed

pointed by the Church, with leaving the ordinary works of our Calling, and attending Divine Service.

2. To keep Faſts, and Abſtinence on Certain days appointed.

3. To pay Tythes to the Paſtors of the Church.

4. To make ſpecial Confeſſion of ſins to the Prieſt, when a man feels his Conſcience troubled with any weighty matter.

5. To receive the Holy Euchariſt thrice every year; at *Eaſter* once eſpecially; and at other times as conveniencies, and opportunities beſt ſerve.

Q. *But is not this to teach for Doctrines the Commandments of men?*

A. No. Theſe are not meerly mans Commandments but Gods, and ſuch as are taught in their reſpective General Heads in the Ten Commandments.

Q. *Can you make this appear in every one of theſe ſeveral Precepts?*

A. Yes. And firſt for the two firſt Precepts: If God ought to be worſhiped in ordinary courſe, or to be thanked, or ſought to, by Prayer and Faſting upon extraordinary occaſions of his Mercies.

cies, or his Judgments (which is clear in the Firſt Table) then certain days (upon the occaſion) both for Thankſgiving (as Feaſt-days) and for humiliation (as Faſting-days) muſt be ſet apart by the Church, and theſe of neceſſity muſt be obſerved by all the Members of the ſame.

Then again for the third Precept; If the aforeſaid duties of Common Service, Thankſgiving, and Humiliation muſt be done, Then it is neceſſary that ſome perſons (as the Prieſts) be ſet a part for the performance of thoſe Duties.

A. And then it is urged out of the firſt Commandment that theſe perſons (who are ſet apart for the publick Miniſtry of the Church) have their honor of Maintenance.

Now for this Maintenance, the Prieſts under *Moſes* Law were to have the Tythe or Tenth. And the Apoſtle ſaith, the Miniſters of the Goſpel are worthy to have more, 1 *Cor.* 9. 12. and avoucheth that by the appointment, and Ordinance of God (who being Lord of Heaven and Earth, hath reſerved the Tythes to his own uſe and ſervice,

Lev.

Levit. 27. 30.) they ought to have as much, *v.* 14. And ſhews plainly that the Prieſthood, being after the order of *Melchiſedeck*, hath a greater right to Tythes than that of *Aarons*, *Heb.* 7. Therefore the Church Commands that every mans Allowance to Her Miniſter, ſhall be no leſs than the Tythe of what he poſſeſseth.

Then for the fourth; it is clear that we ought to confeſs our ſins one to another, (it a part of Gods Service required in the Firſt and Fourth Commandments, thus to give honor to God; and there is good reaſon for it in reſpect of our ſelves, becauſe there is need of help and comfort in diſtreſs of conſcience;) and if to any one, then eſpecially to the Prieſt, who hath power of Abſolution.

Laſtly, It is a principal part of Gods ſervice to receive the bleſſed Sacrament of the Euchariſt, in remembrance of the Sacrifice of the death of Chriſt, and therefore the Church commands that to be done. Now becauſe the fitteſt time for that action, is about the time of Chriſts Paſſion (which is eſpecially therein remembred) therefore it is enjoyned

joyned every one (beſides other times) eſpecially at *Eaſter*.

Q. *Well; Are you able now to do all thoſe things that are neceſſarily required, and to walk in the Commandments of God, and to obſerve them as you ought to do?*

A. No. Not of my ſelf in all points, and at all times, as in ſtrictneſs I ought to do; yet I may, being aſſiſted by Gods help, perform and keep them ſo far as that God may graciouſly accept of it.

Q. *Did ever any man keep all theſe Commandments in all points at any time? or any of them perfectly at all times?*

A. No. No man ever kept all of them at any time perfectly according to the parts, nor any one of them at all times according to the degree of obedience that is required, except our Saviour Chriſt, who alone did all things well, who did no ſin neither was guile found in his mouth, 1 St. *Pet.* 2. 22.

Q. *How do you mean then that it is any way poſſible to keep Gods Commandments?*

A. In a word; For the poſſibility of keeping Gods Commandments, to us that are in Chriſt (for without Him we can do nothing) there muſt neceſſarily con-

concurre with our true endeavours, the grace of Gods assistance helping our infirmities (and so we may be able to do something) and the grace of Gods acceptation, not weighing our merits, but pardoning our offences, and so we may be able to do what is sufficient.

Q. How may a man come by this grace of assistance and acceptation?

A. He must call to God for it by continual Prayer.

Q. What is the most absolute and best form of Prayer?

A. That which is taught us by our Lord and Saviour Jesus Christ, called *The Lords Prayer.*

THE

THE LORDS PRAYER.

Our Father, &c.

Q. *WHat do you chiefly observe in the Lords Prayer?*

A. 1. A Proeme, or Preface.

2. The Petitions.

3. The Conclusion.

Q. *What is contained in the Preface?*

A. The Person to whom we Pray, to wit, God, (in whom we believe, and whom we are to obey) described

1. By His relation to us, that He is *a Father*, (and in this we have Faith that He *Will*)

2. By His Habitation, that He is in Heaven, (and by this we have hope He is *able* to help us) And,

3. By

3. By the Common intereſt that we all have in Him, in that He is *Ours*, and by this we have Charity, and pray with others, and for others, as well as for our ſelves.

Q. *How is God ſaid to be our Father here?*

A. By Adoption, in and through Chriſt; and ſo He is *Ours*, that is, *all ours* who are Chriſtians, who all in the judgment and exerciſe of Charity are to be taken and uſed as the children of God.

Q. *But is not God in all places?*

A. Yes.

Q. *Why then do you call upon Him as limited and circumſcribed in Heaven?*

A. God is ſaid to be in Heaven, not becauſe He is there limited or confined by the bounds of that place; but becauſe Heaven is the Throne of His Majeſty, the place of His moſt glorious Reſidence, in which He is by a more ſpecial, and eminent preſence than in any other.

Q. *May we pray to none but God?*

A. No. To none but God, as the chief Author and Giver of what we pray for.

Q. *But*

Q. *But may we not pray to one another?*

A. Yes. We may pray to them with whom we live, and converſe, for any thing thing wherein they can aſſiſt us, as ſubordinate means and inſtruments, in and under God.

Q. *But may we not pray to the Saints departed?*

A. No.

Q. *But are not they more able and ready to help us in their Prayers to God for us, being of the Church Triumphant, than any of the Church Militant?*

A. Yes no doubt.

Q. *Why then may we not pray to them to pray for us, as we do for one another here on earth?*

A. 1. Becauſe we have no warrant in Gods Word for our ſo doing.

2. Becauſe we are not aſſured that they hear us, as we do one another to whom we ſpeak face to face.

Q. *How many Petitions are there in the Lords Prayer?*

A. Seven. To ſome of which, all Manners and Forms of Prayers ought to be referred.

Q. *What*

Q. *What do you desire in the first Petition* [*Hollowed be thy Name?*]

A. That Gods Honor and Glory may be preferred and advanced above all things. That the Confession and Practice of Faith, Hope, and Charity, and holy Conversation of Christian Life, may so shew forth their power and force in us; that others beholding the same, may take occasion to praise God in our behalfe, when we make our light so shine before men, that they may see our good works, and glorifie our Father that is in Heaven.

Q. *What do you ask of God in the second Petition* [*Thy Kingdom come?*]

A. 1. That Gods Kingdom of Power, and Grace, may come, that Christ may reign in the Church, and that the Church may be propagated over the whole world.

2. That also His Kingdom of Glory may come, that in this the Church may reign with Christ for ever. That it may please God of His gracious goodness, shortly to accomplish the Number of His Elect, and to hasten His Kingdom, that we, and all they who are departed

in

in the true Faith of His Holy Name, may have one perfect conſummation and bliſs, both in body and ſoul, in His Eternal and everlaſting Glory.

Q. *What is the ſubſtance of the third Petition* [*Thy Will be done?*]

A. That we upon Earth (though weak, and but of ſmall power) may exhibit and yeild unto Almighty God, exact, and perfect Obedience, according to all the parts and degrees that are required in our duties, ſuch as the Angels, and Saints do in Heaven; deſiring nothing ſo much, as that we may chearfully ſubmit our ſelves to His good pleaſure, both in Proſperity and Adverſity, and renouncing our own wills (which are prone to evil) we may reſt and ſettle our minds in the Will of God.

Q. *What is the meaning of the fourth Petition* [*Give us this day our Daily Bread?*]

A. That God may ſend us all things which be needful both for the body and ſoul, in giving us bread that is corporal, the food of the body, that we may have bread to eat, and clothes to put on, and all outward things that belong to this

this life; and alſo Spiritual bread too, that there be not the Famine of the Word and Sacraments, which are to nouriſh our ſouls to life everlaſting.

Q. *What do you pray for in the fifth Petition* [*And forgive us*, &c.*?*]

A. Pardon and Forgiveneſs of our ſins and offences againſt our Father which is in Heaven, upon Condition that we forgive all them that offend againſt us.

And it is to be obſerved that this requeſt to God, is but upon this Condition, which if we perform not on our part, God is deſired to do nothing for us, neither will He, on His. See St. *Mat.* 6. 14, 15. & 18. 35.

Q. *What do you pray for in the ſixth Petition* [*Lead us not into Temptation?*]

A. Becauſe this life is a Warfare in which we wreſtle with the World, the Fleſh, and the Devil; therefore being careful of our own Eſtates, we ask help of God, that we may not yeild to the aſſaults of the Adverſaries, and by yeilding incur damnation; but that we may ſtand always in this mighty Combat, and relying upon the hand and might of God,

God, may reſiſt the Devil, deſpiſe and contemn the World, chaſtiſe the Fleſh, and ſo fight the good fight, finiſh our courſe, and keep the Faith.

Q. What do you ask in the ſeventh Petition [*Deliver us from Evil?*]

A. That we may be kept ſafe and harmleſs from all dangers, both of ſin and puniſhment that may happen either unto our bodies or ſouls, or unto both, either in this world, or in the World to come.

Q. What is the matter or ſubſtance of the Concluſion [*For thine is the Kingdom, the Power and the Glory, for ever and ever. Amen?*]

A. This containeth two things. 1. A reaſon of our Petitions, which is, that God may always have the Power, Honor, and glory of all things aſcribed unto Him; in theſe words, [*For Thine is the Kingdom*, &c.]

2. In atteſtation, both of our aſſent to what is ſaid, (to ſignifie that this Prayer in this Form of words, is the ſubſtance of our meaning, and the true expreſſion of our ſenſe) and alſo of our hope, confidence and aſſurance that we ſhall

ſhall have this our Prayer fulfilled, and that God will grant our Petitions in this word [*Amen.*]

Q. Why is the Doxology *(which you call the reaſon of all the Petitions) omitted in the Eleventh Chapter of St.* Lukes *Goſpel, and ſometime in our Church Liturgy?*

A. For the omiſſion of this *Doxology*, I may give you an anſwer that will ſerve for all the differences in the ſeveral Relations of the *Evangeliſts*, and other Writers of the Holy Scriptures; *viz.* That it is uſual with the Holy Ghoſt, ſpeaking of the ſame thing at divers times, and in divers places, ſometimes to omit ſome parts and circumſtances, that either are not of the ſubſtance of the buſineſs, or may neceſſarily be gathered and inferred upon the reſt: As this here being not of the ſubſtance of the Petitions or things prayed for, but only a reaſon why we pray thus, may in a preciſe copy or form of prayer be left out, becauſe it is (reaſonably) in all our actions to be underſtood, when it is not expreſſed.

Though I know, ſome are of opinion

on that this Concluſion was not ſet down by St. *Matthew*, but was omitted by him (as well as by St. *Luke*) in the Firſt draught that he put forth of his Goſpel, being written in *Hebrew* but it was afterward either inſinuated into the Firſt Tranſlation into *Greek*, or elſe was lately added out of ſome *Greek* Liturgy, and ſo it came continued in the *Greek* Copies of the *New Teſtament*, and uſed in all the *Greek* Churches. But the *Latins* (following the *Hebrew* Copie and St. *Luke*) left it out; and ſo we (being indeed of the *Latin* Church) uſe it not always in our Common Prayer Book.

Yet there is not in it any matter of Controverſie between the *Latin* and the *Greek* Churches, nor between us and any other, the thing it ſelf being confeſſed (even by them that uſe it not) to be a fit form of acknowledgment to God to enforce His granting of the Petitions; whether it was at firſt delivered by our Saviour Chriſt Himſelf, or added upon the firſt Tranſlation of St. *Matthews* Goſpel into Greek, (which is now as Authentick as the Original *Hebrew*)

brew) or annexed out of the Antient Liturgies of the *Greek* Church in proceſs of time.

So that our Bibles receiving it in St. *Matthews* Goſpel, and our Prieſts and People uſing it whether publickly or privately (following herein the moſt *Greek* Copies) do well: And our Common Prayer book leaving it out ſometimes according to St. *Luke* himſelf. and the pattern of ſome *Greek* Fathers, and all the *Latin* Church, from whom we received it) is not to be cenſured to do ill.

THE SACRAMENTS.

The use of the Sacraments.

Q. *WHat is the chief use and end of the Sacraments?*

A. To teach us Christ, and to exhibit, and apply Him unto us.

Q. *Is Christ taught no other way but by the Sacraments?*

A. Yes. By the Preaching of the Word.

Q. *What need there then the same to be taught again by the Sacraments?*

A. Yes. To help our infirmities: For as it was Christs love to come and die for us, so it is His care and wisdom to teach us the same all the ways that possible we are

are capable of it; that we may not only know Chriſt by the hearing of the ear, but alſo ſee Him with they eye, and perceive Him by the help of the other ſences; that we may handle and ſee, taſte and ſee, how good the Lord is.

But beſides this teaching, there is alſo in the Sacraments a real exhibition, giving and application of Chriſt and all the benefits of His Incarnation, Nativity, Paſſion, Reſurrection and Aſcention. St. *Paul* telleth the *Galatians* (*Gal.* 3. 1.) that in the Sacrament of the Lords Supper, *Jeſus Chriſt was evidently ſet forth before their eyes*, as if He had been Crucified among them: For the whole Action repreſents Chriſts death: the Breaking of the Conſecrated Bread, the Crucifying of the Bleſſed Body; the Pouring forth of the Sanctified Wine, the Shedding of His Holy Bloud. And 1 *Cor.* 11. 26. he ſaith, *As oft as you eat this Bread, and drink this Cup, you ſhew the Lords Death till He come.* So that as Preaching is one way to ſhew Chriſts Paſſion, ſo the Sacraments are another way, namely and eſpecially the Sacrament of the Lords Supper, contain-

ing in the very kinds of the Elements, and the action a lively repreſentation of Chriſts death.

And not only this inſtruction, but alſo the very grace, force, operation, and activity (together with this repreſentation) of the things which they ſignifie are in the very ſubſtance, matter, form, uſe and work it ſelf of every Sacrament.

Q. *How many Sacraments are there of the New Teſtament?*

A. Two generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of the Lord.

Q. *Are there no more but two?*

A. No more generally (for all) neceſſary to Salvation.

Q. *What becomes of the other five?*

A. Article 25. of the Church of *England*, it is ſaid, Thoſe *five* commonly called *Sacraments*, that is to ſay, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*, are not to be accounted for *Sacraments* of the *Goſpel*, being ſuch as have grown partly of the corrupt following of the *Apoſtles*, partly are ſtates of life allowed in the *Scriptures*, but

but yet have not like nature of *Sacraments* with *Baptiſm* and the *Lords Supper*, for that they have not any viſible ſign, or Ceremony ordained of God.

Q. *Is not Penance, or Repentance (being one of thoſe five that are commonly called Sacraments too, which you ſeem to exclude as to the generallity and neceſſity) needful alſo for all men that would be ſaved?*

A. Penance is neceſſary for all them that ſin after Baptiſm: And it is a requiſite condition for the worthy and effectual receiving of the other two, and therefore is not excluded but implyed in the neceſſity of thoſe.

Q. *Are not Orders and Matrimony neceſſary alſo?*

A. Orders indeed are neceſſary for the Publick Miniſtry and Government of the whole Church, yet are not neceſſary to be entred into, or received generally by all Chriſtians, but only by thoſe who are willing to dedicate themſelves to tthat holy ſervice, and find themſelves inwardly called there. unto.

And Matrimony is neceſſary alſo for

the conſervation of Mankind, and ſo for the continuance of the Church by legitimate procreation, and Religious Education of Children in the fear and nurture of the Lord, and to the praiſe of God. Yet it is not neceſſary to be entred into, or taken in hand of any, but (at the liberty of every mans choice and diſcretion) only by ſuch as have not the guift of Continency, and judge the ſame to ſerve, and help them better unto Godlineſs.

Q. *What think you of the other two Sacraments, to wit, Confirmation and Extreme Unction?*

A. Confirmation (commonly called Biſhoping, becauſe it is to be Adminiſtred only by the Biſhop) is of great uſe.

1. Here the Perſons Baptiſed (being at years of diſcretion) are tyed with their own mouth, and their own conſent, to ratifie and confirm the promiſe made for them by their Godfathers and Godmothers in their Baptiſm, and ſo to take the charge upon themſelves, and to diſcharge their Sureties.

2. They have the benefit of the Prayers

ers of the Church (applyed particularly by impoſition of hands) for their increaſe of grace, and for their ſtrength & defence againſt all temptations of the Fleſh, and all aſſaults of the World and the Devil; very ſeaſonably at that time when they begin to be in danger to yeild unto the ſame, and to fall into ſundry kinds of ſins.

Anoynting with Oyl at, or before the hour of death (which they call Extreme Unction) might have in the Apoſtles time a Phyſical uſe and virtue. But that it had a Myſterious ſignification, and was applyed by St. *James* or any other Apoſtle after a Sacramental manner, it doth not appear clearly in holy Scripture. And if it be admitted into the number of theſe five ſupernumeraries, which are commonly called Sacraments (but have not like nature of Sacraments with Baptiſm and the Lords Supper) yet we may ſay the ſame both of this and Confirmation, *viz.* that they are not of any abſolute neceſſity unto Salvation, as to the ſimple being of a Chriſtian; becauſe if they that are baptiſed, die without Confirmation, and they that

are ſick, be viſited and die without Extreme Unction, yet both may be ſaved.

Q. *Are Baptiſm and the Lords Supper abſolutely neceſſary unto Salvation?*

A. Not ſo abſolutely neceſſary neither, as though God cannot ſave ſome particulars without them; but generally neceſſary as being the ordinary way and means for all men to be ſaved by. They are means that God tyeth us unto, though he tye not himſelf.

Q. *May we not diſpence without receiving of the Sacraments?*

A. Yes. But only in the caſe of abſolute neceſſity: or otherwiſe, the willful neglect and contempt of them is dangerous. It is in effect *to tread under foot the Son of God, and to count the bloud of the Covenant wherewith we are ſanctifyed, an unholy thing.*

Q. *What is a Sacrament?*

A. An outward viſible thing or Element Ordained by Chriſt Himſelf to be a ſign of grace given unto us, and a means to convey the ſame grace unto us, and a Seal and Pledge to confirm the ſame, and to aſſure us thereof.

Q. *Who*

Q. *Who is the Author of the Sacraments?*

A. Jeſus Chriſt our Lord. He appointed the outward viſible ſign, and He ordained it to be ſuch a means, Seal and Pledge, and He gives the inward ſpiritual grace.

Q. *How many parts be there in a Sacrament?*

A. Two. The outward viſible Sign, and the inward Spiritual Grace.

Q. *Do the Sacraments then bring Grace with them?*

A. Yes. Being duly Adminiſtred, and rightly Received: For Grace is an eſſential and the chiefeſt part of the Sacrament.

Q. *How come ſome then to receive the Sacrament to their own Damnation?*

A. Becauſe they bar themſelves of the Grace, in that they receive the Sacrament unworthily.

Q. *You do not ſay then that the receiving of the outward Element bringeth Grace?*

A. No. But it is the Receiving the Sacrament that bringeth Grace, of which the Element is but one part that is given

by the Prieſt in the Church, and Grace is the other part that is reached down by God himſelf, from Heaven And now to receive all the Sacrament, conſiſting of theſe parts, is to receive Grace.

Q. *What is the difference between Baptiſm and the Lords Supper?*

A. Baptiſm is, as it were, our Initiation or entrance into the Church (which is the houſe of the Living God) in and by which, we (being by nature born in ſin, and children of wrath) are made the children of Grace, members of Chriſt, heirs and inheritors of the Kingdom of Heaven: But the Lords Supper is, as it were, our Education, our Food, Maintenance or means of Subſiſtance, by which we are preſerved and kept in the ſame Houſe unto the purchaſed Inheritance. And therefore Baptiſm (as our Admiſſion) is to be Adminiſtred but once, but the Lords Supper (as our Food and maintenance) is to be often Adminiſtred unto us.

Q. *What is the outward Sign in Baptiſm?*

A. Water

A. Water wherein the Perſon is Baptiſed, in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. *Why is Water uſed for the outward Sign in Baptiſm?*

A. Becauſe it is inſtituted by Chriſt Himſelf, St. *Mat.* 28. 19. in theſe words [*Baptiſing them in the Name,* &c.]

Q. *Why did our Saviour Chriſt Ordain the Sacrament of Baptiſm to be done by Water?*

A. Becauſe He is Lord of all, *Act.* 10. 36. And whatſoever the Lord pleaſed, that did He in Heaven and Earth, *Pſal.* 135. 6.

Q. *But is there no reaſon why our Lord appointed this Action in the Sacrament to be done by this Element?*

A. One reaſon may be to imitate the Ceremony of waſhing then uſed among the *Jews*

2. In this was fulfilled the Type of *Noah's* Flood, which was a Figure of Baptiſm, wherein Souls are ſaved by Water, 1 St. *Pet.* 3. 20.

3. To ſhew the reſemblance between Dipping or Waſhing in Water, and the Spiritual

Spiritual Grace which is the thing that He would have to be ſignified in the Sacrament.

Q. *What is the Grace or Spiritual thing that is ſignified in the Sacrament of Baptiſm?*

A. A death unto ſin, and a new birth unto righteouſneſs.

Q. *What do you mean by a death unto ſin?*

A. I mean the getting out of the power of ſin, by Gods gracious pardon and forgiveneſs, and by His acceptance of my imperfect righteouſneſs. As to live unto ſin, is to be the ſlave of ſin, to be ſubject both to the tasks and blows, to do the works of ſin, and to ſuffer the puniſhment of the ſame: So to die to ſin, is to be free, and to be delivered from under the guilt and puniſhment of ſin.

Q. *What do you mean by a new birth unto righteouſneſs?*

A. A new birth (or living again) unto righteouſneſs, is contrary to living unto ſin, and a conſequent of death unto ſin. As dying unto ſin, was getting from under the Tyranny and cruelty of

ſin

ſin; ſo a new birth or living unto righteouſneſs, is a power or ſtrength to do the works of righteouſneſs, and a right to receive the reward of righteouſneſs. It is Gods giving me ability to walk righteouſly, and means to obtain His favour, and ſo His regenerating or begetting me again to a twofold righteouſneſs, that I may be made the child of Grace, both of Sanctification (whereby I am become the ſervant of righteouſneſs, *Rom.* 6. 18.) and of Juſtification whereby I am made free from ſin. And all this is conveyed, ſealed and aſſured unto us in the Sacrament of Baptiſm as wrought for us and in us by the Death and Reſurrection of our Lord Jeſus Chriſt.

Q. *What reſemblance or compariſon is there between the outward action by water in Baptiſm, & this inward Spiritual Grace?*

A. Very much. For firſt; Dipping in Water, and taking up again (which is the manner of Baptiſing in hotter Countries) ſignifieth the Death and Reſurrection of our Saviour, which was the cauſe of the good that is wrought in us, and for us.

Then again the death unto ſin, and a new

new birth unto righteouſneſs (that is the cleanſing of our ſouls from ſin, by the Grace of God Juſtifying and Sanctifying us) is very apt to be ſignifyed by Dipping & Waſhing in Water; in which there is a putting away of the filth of the fleſh, 1 St. *Pet.* 3. 21. So Baptiſm may be called the fountain opened for ſin and uncleaneſs, *Zach.* 13. 1.

Q. *Do you think that Dipping or Waſhing in Water at Baptiſm cleanſeth the ſoul?*

A. If there were not more but the outward Waſhing, it would not cleanſe the ſoul: But it cleanſeth, as it is one part of the Sacrament that hath Gods Grace annexed to it, as the other part, and both make up one Sacrament. For, *We are Waſhed, we are Sanctified,* and ſo *we are Juſtifyed in the Name of the Lord Jeſus, and by the Spirit of our God.* (1 Cor. 6. 11.) When we *draw neer with a pure heart in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water,* (Heb. 10. 22.) and with *that blood of ſprinkling which ſpeaks better things than the blood of* Abel, (Heb. 12. 24.) even with *the blood of Jeſus Chriſt, that cleanſeth us from*

from all ſin, (1 St. John 1. 7.) But this Waſhing, Sanctifying, Sprinkling and Cleanſing is conveyed, applyed and ſealed unto us by the outward Element and action in the Sacrament of Baptiſm.

Q. *Do you then attribute any more to the outward Waſhing in Water, than to be a bare Sign or Figure of the Spiritual Waſhing in the Blood of Chriſt?*

A. I ſo take it to be a Sign or Figure, as that I ſay it hath the Truth alſo annexed unto it. For as God is not mocked, ſo He mocketh not us when He maketh us His Promiſe; of Grace. Therefore we may all know aſſuredly, that Pardon and Remiſſion of Sins is truly offered of God, and received of us in the Sacrament of Baptiſm, and that thereby Chriſt doth *Sanctify and cleanſe us in the waſhing of water by His Word, that He may preſent us to Himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that we ſhould be holy and without blemiſh*, Eph. 5. 26, 27.

Q. *But hath the Grace of God this effect indifferently in all without exception?*

A. Nay. There be ſome that fail of the Grace of God, by their own putting

a

a bar of unbelief, and hardneſs of heart: So that the fruit of the Sacrament cometh only unto the Faithful and Penitent: and yet the Nature of the Sacrament loſeth nothing of being the means of Grace; For it is the means of Grace, not abſolutely, as though God would ſave us thereby againſt our wills, but upon Condition of our concurring with God, and doing our duties; otherwiſe we may receive the Sacrament to our farther Condemnation.

Q. *But what is required of them that come to be Baptiſed, that they may receive the fruit and benefit of this Sacrament?*

A. 1. Repentance, whereby they forſake Sin, the World, the Devil, and all their works.

2. Faith, whereby they believe all the Articles of the Chriſtian Faith, and particularly all the Promiſes of God made unto us in that Sacrament.

3. Reſolution and endeavour to keep the Commandments of God, and to walk in the ſame all the days of their lives.

Q. *Are all they then that receive the Sacrament of Baptiſm, and perform the Con-*

Conditions of Repentance, and Faith, and Obedience, partakers of the Grace of Salvation?

A. Yes. If they put not a bar againſt themſelves, but truly perform the Condition, when they receive the outward Sign, they receive alſo the inward Spiritual Grace; by which they are made the Members of Chriſt, the Children of God, the Heirs and Inheritors of the Kingdom of Heaven, being clearly freed from all Sin, both Original and Actual, if they have committed any ſin before Baptiſm.

Q. *But can none be admitted unto the Sacrament of Baptiſm, but upon theſe Conditions?*

A. No. For as Circumciſion was to the *Jews* the Seal of the Covenant, and mutual Stipulation that was between God and them, ſo Baptiſm is to us: And no man can have intereſt in the precious Promiſes contained therein, without ſigning the Indenture back again, and undertaking the Condition of the Covenant.

Q. *Why then are Infants Baptiſed, who cannot*

cannot undertake nor perform theſe Condition?

A. The truth is, that theſe Conditions are actually required of all; and Infants do actually and really undertake them; not by themſelves, but by their Sureties, who promiſe them in their Names, and ſo bind them to perform and make them good, or elſe to make all the grace void that is paſſed unto them in that Sacrament upon thoſe Conditions. So that when Infants come to age, they may have their own option or choice, whether they will make their Promiſe giveen by their Sureties in Baptiſm good or no: (and if they do, they have intereſt in the Grace) but if they do not it, they make Gods guift of Grace to be void, and of none effect.

Q. *Why was the Sacrament of the Lords Supper Ordained?*

A. To continue the remembrance of the Sacrifice of Chriſts death, and the benefits that we receive thereby.

Q. *Why is the Sacrament called the Lords Supper?*

A. 1. Becauſe it was inſtituted by our

our Lord Jeſus Chriſt at the time of His laſt Supper, when He did eat the Paſſover, which was a Sacrament of the Old Teſtament.

2. Becauſe it not only ſignifies, but alſo exhibiteth and giveth unto us our Lords Body.

Q. *Why did our Saviour Chriſt inſtitute this Sacrament at Supper time?*

A. Becauſe He would thereby teach His Church, that the Old Sacrament of the Paſſover was then ended, and to be aboliſhed by His inſtituting this other in the place thereof, at the very time of eating the Paſſover,

Q. *Why do not Chriſtians receive this Sacrament at Supper, or in the Even-tide, that being the time of the day in which it was firſt inſtituted?*

A. Becauſe though it might be fit in regard of the thing it ſelf, yet it is not ſo to us; not ſo fit for our preparation, and meditation of the worthineſs of the Sacraments, and of the duties of the Receivers.

Q. *But might not men make themſelves fit to receive it at Supper time?*

A. Yes. Poſſibly men may, and ſome men,

men happily would; yet becauſe moſt men are more indiſpoſed to Meditation and Contemplation towards the Evening, than in the Morning, and have many avocations, and occaſions to take away their minds by many occurrences before that time of the day, therefore the Morning is choſen for that Sacred Action as the time (that in regard of mens diſpoſitions and buſineſſes in the world) is fitteſt for all.

Q. *Is not this Sacrament called by other names beſides the Lords Supper?*

A. Yes. It is called the Propitiatory Sacrifice, the unbloody and commemorative Sacrifice, the Euchariſt and the Communion.

Q. *Why is it called the Propitiatory Sacrifice?*

A. It is called a Propitiatory Sacrifice, not properly and really, but figuratively and reſpectively, by way of reſemblance, and by way of remembrance, becauſe it ſhews the Lords death, (1 Cor. 11. 26.) who is the Propitiation for our ſins, (1 St. *John* 2. 2.) and keeps us in mind of that Propitiatory Sacrifice which our Lord, once for all, offered

offered by His Death upon the Croſs, to reconcile us to God, and make God propitious, favourable and loving toward us, and well pleaſed with us.

Q. *Why is it called the Unbloody Sacrifice?*

A. Becauſe it is not a real Sacrifice which was offered by ſhedding of blood, but only a memorial of that Sacrifice which is commemorated here without blood.

Q. *Why is it called a Commemorative Sacrifice?*

A. Becauſe it both repreſenteth, and commemorateth unto us that real Sacrifice of Chriſt upon the Croſs, and alſo we in this do repreſent, and commemorate the ſame to God, offering and preſenting unto Him in (this Sacrament) by way of commemoration and remembrance, the Body and Blood of His own Son, as the only Propitiation and Satisfaction for our ſins, interpoſing them between Him and us, and pleading them before His Mercies Seat, and through them, with all humility and confidence deſiring the benefits of pardon and grace to be beſtowed upon us.

Q. *Why*

Q. *Why is it called the Euchariſt?*

A. It is called the Euchariſt, or Euchariſtical Sacrifice, from giving of thanks (as the word Euchariſt of the *Greek* ἐυχαριστῶ ſignifies) which is a part of the duty that is required of the Communicants of the Sacrament, and is Tropically put for the whole action (when the Lords Supper is called by this name) becauſe that the Church in the adminiſtration thereof offereth unto God the Sacrifice of Praiſe and Thankſgiving for her Redemption purchaſed by Chriſts Death that is commemorated in this Sacrament.

Q. *Why is it called the Communion?*

A. Becauſe there is taught in this Sacrament;

1. A Communion between Chriſt and us.

2. A Communion between us Chriſtians among our ſelves one with another.

Q. *What is the Communion between Chriſt and us?*

A. There is a three-fold Communion between Chriſt and us.

Q. *How is that?*

A. 1.

A. 1. The outward ſigns in the Sacramen do repreſent and exhibit to us whol Chriſt, God and man in one Perſon.

Then here is a Natural Union, and Communion between our Humane Nature, and Chriſts Divine Nature in the Perſon of the Son of God.

2. Chriſt is the Head of the Church, and we are His Members. Here is a Myſtical Union between our Perſons and the Perſon of Chriſt God and Man, into one Myſtical Body.

3. Chriſt is in Heaven, and thither (by this Sacrament) we are aſſured we ſhall come: And then there will be a Celeſtial Communion between our Perſons glorifyed, and the Perſon of Chriſt in the world to come.

And theſe all follow upon one another.

1. Whole Chriſt is repreſented and preſented in the Sacrament. Chriſt in His Perſon is God and Man: this Union is Natural.

2. The Man Chriſt is Head of the Church: this is Spiritual and Myſtical.

3. All Men that are Members of this Church in the Kingdom of Grace, ſhall be Co-inheritors with Him in the Kingdom

dom of Glory: this Celeſtial.

Q. *What is the Communion of us among our ſelves, one with another.*

A. It is an Union flowing from the former between Chriſt and us: It is the Communion of Saints, by which, as they are all Members of Chriſts Myſtical Body, ſo though they be many in number, yet they are but one Body; all ſubject to that one Head, all living by one Faith, all nouriſhed by one and the ſame Spiritual Food, all by one Spirit Baptiſed into that one Body, all guided by that one Spirit. And this is lively ſet forth by the Action of this Sacrament, wherein the whole Church being many, are all partakers of that one Bread, and ſo are one Myſtical Body, though having many Members; as the Bread is one Loaf though made of many Grains. 1 *Cor.* 10. 17.

Q. *What is the outward Sign in the Lords Supper?*

A. Bread and Wine.

Q. *Why is it Bread and Wine?*

A. Becauſe the Lord hath commanded them to be received.

Q. *VVhy did our Lord chooſe Bread and*

and Wine to be the outward Signs in this Sacrament?

A. He choſe Bread, 1. Becauſe it is the moſt common Diet of all others: ſo Chriſt is our common Salvation (St. *Jude* 3.) He died for all, 2 *Cor.* 5. 15. 2*ly.* Becauſe Bread is the eaſieſt food for all men to attain to, ſo the word (the Word that is God, and the Word of God) is nigh (Rom. 10. 1.) *He is found of them that ſeek Him not, He is made manifeſt to them that asked not after Him.* v. 20.

Again, He choſe Bread and Wine, 1. Becauſe Bread and Wine are the beſt of Meat and Drink: Bread is *the ſtay,* (Iſa. 3. 1.) *the ſtaff* (Ezek. 4. 16.) of life of the body, the ſtrength of mans heart, and *Wine maketh glad the heart of Man,* Pſal. 104. 15. So Chriſt is the beſt and moſt neceſſary food of a mans ſpiritual life of the Soul. *The Bread of Life, St.* John 6. 48. *The Bread which came down from Heaven, that a man may eat thereof and not die,* v. 50. Nay, *except ye eat of this Bread,* that is, *the fleſh, of the Son of Man* (for the bread which He gives us is His fleſh, which He gave

for the life of the World, *v.* 51.) *and drink His Blood, you have no life in you,* v. 53.

2. Because these two (standing for meat and drink) are perfect nourishment of the body; so is Christ of the soul; not in part but in perfection, compleat nourishment and Salvation.

3. Because the Bread is made of many Grains compact together into one Loaf; and Wine is made of many Grapes pressed together into one Vessel; So again, the Members of Christ, as they have a Mystical, they ought to have also an affectionate Communion one with another.

And Lastly, He used Bread and Wine apart, to shew that His Body and Blood were parted, (His Blood being let out of His Body by a Spear upon the Cross) when He died for our sins.

Q. *What do the Bread and Wine signifie in the Sacrament?*

A. They signifie Christs Body and Blood, two things in number (as they themselves also are) but one in use, namely, Whole Christ

Q. *In what State or Condition of Christ do*

do theſe ſigns repreſent His Body and Blood?

A. Dying upon the Croſs, as His Body was Crucified and His Blood Shed for our ſins.

Q. *But then hath this Sacrament of the Lords Supper reſpect only to Chriſts death?*

A. By conſequence we cannot but conſider all the paſſages of His Incarnation, even to the very laſt act of His coming to Judgment, when we receive this Sacrament; but directly and immediately *it is Chriſts Death* only that we muſt remember here; then our Redemption was finiſhed when He made Himſelf a Sacrifice for our ſins. And therefore it is called the *Commemorative Sacrifice*, becauſe it repreſenteth, both unto God and us, the real Sacrifice of the Death of Chriſt, we our ſelves being kept in remembrance of the ſame by this ſervice, and in the very action of this Sacrament offering and preſenting unto God (by way of Commemoration) the Sacrificed Body and Blood of His own Son, as the only Propitiation and Satisfaction for our ſins.

Q. *But might not this Death of Chriſt be otherwiſe well enough remembred*

without the use of this Sacrament?

A. If it might; yet we must think this Sacrament to be neither useless, nor superfluous, since it is our Masters, and only Saviours Care of us, thus to help our infirmities by instituting and ordaining these holy Mysteries as pledges of His Love, and continual remembrances of His Death, that we should never forget, but always remember the exceeding great Love of our Master and only Saviour Jesus Christ thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us. But that is not all, for whereas the whole confidence of our Salvation consists in this, that the satisfaction which Christ gave to the Justice of His Father, is as verily ours, as if it had been made and done by us our selves: It is necessary that we have Christ in our own possession, and that we present Him to His Father, as a real satisfaction for all our offences: otherwise He communicates or imparts not Himself to us, but as He is made ours, and we have Him in readiness to be offered unto God.

So it is not enough for us to remember His

His death only, unleſs alſo we receive Him dying into our hearts, and can aſſure our ſouls, that He is accepted for our Redemption, and that the efficacy, power and fruit of His death comes home unto our ſelves.

Q. *And may not Chriſt be received by Faith in the Word, and be preſented to God in prayer and ſupplication without the Sacrament?*

A. I grant that too; yet not ſo effectually as in the Sacrament.

Q. *Do the outward ſigns then do any more in the Sacrament, but ſignifie the Body and Blood of Chriſt by way of remembrance and repreſentation?*

A. Yes. Or elſe we ſhould have nothing there to offer unto God the Father as the price of our Redemption: But they are ſuch ſigns as are alſo ſeals and pledges to aſſure us of, nay they are means to convey unto us the things which they ſignifie. The Sacramental Bread and Wine are not bare ſignifying ſigns, but ſuch as wherewith our Lord doth indeed exhibit and give to every worthy Receiver, not only His Divine virtue and efficacy, but alſo His very Bo-

dy and Blood, as verily as He gave to His Diſciples the Holy Ghoſt by the ſign of His Sacred Breath; or health to the diſeaſed by the word of His mouth, or by the touch of His hand or garment. For Chriſt who is the Truth, doth not give us promiſes without performance, nor ſhew us ſigns without ſubſtance: therefore the Body and Blood of Chriſt are verily and indeed taken and received of the faithful in the Lords Supper: and ſo the Sacrament is called *the Communion of the Body and Blood of Chriſt*, 1 Cor. 10. 16. and this Communion is not of things abſent, but preſent: and therefore it is called *the Lords Supper*, becauſe our Lord is there.

To conclude, there is a Communion, as in the other Sacrament, ſo in this, between the outward viſible ſigns and the inward ſpiritual grace, and without both, it is no Sacrament. And here if you look to the things United, the Union is Eſſential, if to the truth of this Union, it is real; if to the manner how it is wrought, it is Spiritual. That Chriſts Body and Blood are there, it is a Truth, but how they are there, it is a Myſtery.

Q. *What*

Q. What are the Benefits that come to us by this Sacrament?

A. 1. Here is Juſtification in remiſſion of ſins and imputation of Righteouſneſs: For the Sacrament is a Communion between Chriſt and us, whereby all our ſins are charged upon Him, He ſuffereth, and ſatisfieth for them, and all His Juſtice is imputed unto us, and we are Crowned for that.

2. Here is Sanctification in that *we are all made hereby to drink into one Spirit*, 1 Cor. 12.13. there flowing from Chriſts Nature into our Nature (united unto Him by the Communion of this Sacrament) the lively ſpirit and breath of grace, which reneweth us to a Spiritual life, and ſo ſanctifieth our minds, wills and affections, that we daily grow more and more conformable to the image of Chriſt.

3. Here is aſſured hope of Glorification, becauſe this Sacrament is the Pledg of our Salvation, the Seal of our Adoption, by which we are made the Sons of God in Communion with Chriſt, and if Sons, then Heirs, Co-heirs with Him of an Eternal Inheritance; of the future fruition

fruition whereof, by this we have aſſureance, not only to our ſouls, but to our bodies alſo; which being made inſtruments of Righteouſneſs (*Rom.* 6. 13.) Temples of the Holy Ghoſt (1*Cor.*6.19.) Members of Chriſt in this Holy Communion, ſhall be raiſed again at the laſt day, and have Eternal life (St. *John* 6. 54.) in which we ſhall live for ever, *v.* 58. Now the conſideration of this is a greater comforting and refreſhing of our ſouls by the Body and Blood of Chriſt (the cauſe of all) than our bodies can receive from Bread and Wine, or any outward thing whatſoever.

Q. *What is required of them that come to our Lords Supper?*

A. Five things.

Q. *What is the firſt?*

A. To examin themſelves whether they truly repent them of their former ſins.

Q. *How ſhall a man know whether he truly repent him of his ſins or no?*

A. By trying himſelf truly whether he perform all the parts of Repentance.

Q. *Which be the parts of Repentance?*

A. 1. Contrition, ſorrow of heart for ſin.

ſin. 2. Confeſſion. 3. Satisfaction.

Q. *What is the ſecond thing required of a Receiver?*

A. Stedfaſt purpoſe and reſolution to ſin no more, but to lead a new life.

Q. *What is the third?*

A. Not to deſpair for ſins paſt, nor if through frailty you commit ſins again, but to have a lively faith in Gods mercy through Chriſt.

Q. *What is the fourth?*

A. A thankful remembrance (as of all others of Gods Mercies, ſo eſpecially) of Chriſts Death, and conſequently of His Incarnation, Nativity, Circumciſion, Baptiſm, Faſting, Temptation, Agony, Bloody Sweat, Croſs, *&c.* as foregoing His Death; and of His Reſurrection, Aſcention, Sending of the Holy Ghoſt, Seſſion at the right hand of God, and coming again to judge the quick and the dead, as following His Death.

Q. *What is the fifth thing required in a Communicant?*

A. To be in Charity with all men. If you have offended any man, you muſt be ſorry for your fault, confeſs your

ſelf

ſelf guilty, and reſolve and endeavour to make him ſatisfaction; and if any man hath offended you, let all bitterneſs and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice, and be kind one to another, tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you, *Eph.* 4. 31, 32.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, world without End. Amen.

FINIS.

ERRATA.

PAge 6. line. 22. *them are.* read. *them that are.* p.8.l.18.*mine,ſince.*r. *my ſenſe.* p. 28. l. 3. *Defends as.*r. *Defend us as.*p.30.l.1. *external* r *eternal.* p.33.l.18.*Roman.*r. *A Roman* p.35.l.26.*him Him.* r.*Him.*p.38.l.20.*deaths.*r. *death.*p.43.l.25 *therefore.* 2.*there.*p.45.l.11 *Man* r. *Him* p.46.l.12.*theſe three.* 2.*theſe there.*p.48.l.7 *pure a.* r. *a pure.* p.50.l.25. *as received.*r.*was received.* p.72.l.1 *neceſſary as.* r. *as neceſſary to.* & l.22.*diſcent.*r. *diſſent.* p.90.l.5. *thing thing.*r.*thing.*p.104.l.13.*without.*r. *with.*p.118.l.7. *the Sacrament.*r.*this Sacrament.*